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THE PHILANTHROPIST,

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For the Philanthropist.

CHAPTER I.

GOD IS NO RESPECTER OF PERSONS.

1. Now in the first year of the reign of John, whose sirname was Tyler, there was friendship between John, whose sirname was Rankin, Bishop of the Presbyterians of Ripley, and John, whose sirname was Clark, Bishop of the Methodists of same city, and the churches over which they were overseers.

2. Now, behold, when the fourth day of the seventh month, which was an high day among the American people, drew nigh, the teachers of the Methodist Sabbath School bade the teachers of the Presbyterian Sabbath School to bring forth their children and unite with theirs, to form a great band, and march to a certain grove and make a great feast on the day following the high day, because the high day came on the Sabbath.

3. And lo, the thing pleased the Presbyterian teachers well, for their hearts were well disposed towards their brethren.

4. Now officers were appointed by each party to devise means to do the thing, for they had set their hearts upon it to do it.

5. And it came to pass that the officers met in council; and lo, they were of one heart and one mind.

6. Now they determined that the children of the two schools should walk closely, side by side, because the love between them was very great.

7. And it was so that in the Presbyterian school there were a few Ethiopian children.

8. Now, in many of the American people there is great superstition and wickedness, so that it is an abomination to them either to walk or eat with Ethiopians, as in ancient time the superstitious Egyptians would not eat with the Hebrews.

9. Now it came to pass that certain sons of Belial said, our children shall not walk with Ethiopian children—we will take our children from the Sabbath School.

10. Then were many of the Methodists sore afraid lest the sons of Belial should set themselves against them to do them hurt.

11. Moreover some of the Methodists considered it an abomination for their children to walk with the children of Ethiopians, and they spake and said, our children shall not walk with these Ethiopian children, lest they take unto themselves wives of the daughters of the Ethiopians.

12. Now to the American people it is a great abomination to marry Ethiopians when free, yet Ethiopian slaves are taken for concubines; and many of the princes of the people buy Ethiopian women for concubines.

13. This thing is done because the law of the land forbids men, even the princes, to have concubines; and moreover, these Ethiopian women are prohibited by the laws of the land to bear witness against those who have them either as slaves or concubines.

14. Now in the southern provinces there are many great and absolute princes, who have many concubines, Ethiopian women.

15. And many of the children of the princes are half Ethiopian and half European; and the children of the wife only are free—all the children of the concubines are slaves.

16. But in every province it is an abomination to eat or walk with Ethiopians, or to hold intercourse with them, save as slaves and concubines, so great is the wickedness of the people.

17. Now there was great trouble among the Methodist brethren, and they spake, one on this wise and another on that.

18. Some said that the Ethiopian children should not walk at all in the great band, others said they might walk behind all others; and yet others spake and said, that there ought to be in this thing no respect of persons, that God was the Father of all, and that he was no respecter of persons.

19. For the hearts of *some* were right with God, and with the *majority* of their Presbyterian brethren, and they had pity on the poor Ethiopian children.

20. Now these were grieved at the heart and spake against the thing which the sons of Belial thought to do; but their voices did not prevail; for the fear of the sons of Belial was very great, and many of the hearts of the Methodists were with them in the thing.

21. And it came to pass that the officers were instructed to demand that the Ethiopian children should walk *behind* all others.

22. Then their officers came to the officers of the Presbyterian school, and they spake and said, these Ethiopian children cannot go with us unless they be placed behind all others—we cannot bear their reproach—great evil will come upon us—many children will leave our school if we do that we think to do.

23. Then were the officers of the Presbyterian school sorely grieved, for they feared God and were not careful to obey the sons of Belial.

24. And they spake in *haste* and said, we cannot go with you unless these Ethiopian children be suffered to stand their lot: according to the number of their class shall they walk, every one of them in his place, for God has put no difference between them and us; He is the father of us all, and made us of one blood. We cannot show respect of persons, and sin against God, and do this great wickedness.

25. Moreover they spake and said, we pray you let there be no difference between us and you, for we be brethren. Now take your school and pass on before us, and we will follow after; or take such place as seemeth good unto you, only let us take these Ethiopian children with us, each in his place, and we will bear their reproach.

26. But the officers of the Methodist school would not hearken to the voices of their brethren, and they parted asunder

27. Then there was great trouble in the city, such as had not been since it was a city.

28. Then were the sons of Belial greatly pleased; and they praised the Methodists, and they set themselves mightily to help them to prevail against their Presbyterian brethren.

29. And they spake lies against the Presbyterians, and against their Bishop, to make them appear vile in the eyes of all the people, because of the Ethiopian children.

30. And it came to pass that every one that was godly among the Methodists was sorely displeased, and greatly grieved at his heart.

31. Moreover some of the sons of Belial spake to the musicians to lead forth the Methodists' band alone with music.

32. And it came to pass when the musicians came together for to consider this matter, behold there were honorable men among them who spoke and said, that they could not agree to do the thing the sons of Belial desired of them. Why should we lead forth the Methodist school alone? Why make this difference? The thing that you do is not good.

33. Then division arose among the musicians; for some of them did greatly abhor the Ethiopians;

34. And they opened their mouths and said, we will not lead forth the Presbyterian school because of the Ethiopian children; and their wrath was greatly kindled against the honorable men who dared lead forth both schools with music.

34. Now among the musicians was a certain sadducee who does not believe their is a future state of punishment;

36. And lo, the sadducee's anger was kindled when he saw that the musicians were like to part asunder.

37. And the man was greatly grieved at his heart, for it was not right with God; and the man spake unadvisedly with his lips, and said, he wished there was a hell for Sabbath schools.

38. Now this the man said because of the Ethiopian children—because his soul greatly abhors Ethiopians—for the man does not desire a hell for murderers of fathers and murderers of mothers, but only for Sabbath schools.

39. Moreover, the man said that the Presbyterians had been the friends of the musicians, and had done more good more than the Methodists had; but he would not play for them because of the Ethiopian children.

40. And the council was so distracted that the musicians could do nothing; and the sons of Belial were sorely discomfited.

41. And thus it came to pass that neither of the schools was led forth with music, because of the Ethiopian children.

CHAPTER II.

1. Now on the fourth day of the seventh month, which is a high day among the American people, it came to pass that the Presbyterians held a solemn feast, and the great congregation came together until the temple was full.

2. After the reading of the scriptures, and the preaching of the word, by a certain Bishop, whose sirname was McPherson, John, whose sirname is Rankin, stood up before the great congregation and spake, and said, "On to-morrow will be the Presbyterian Sabbath School celebration, and the parents of the children and the citizens in general are invited to attend."

3. Moreover, the man spake in the ears of all the people, for his heart was grieved in him, and said,

4. "The teachers of the Methodist Sabbath School had, in kindness, as he trusted, asked the teachers of the Presbyterian school to celebrate with them the great American festival;

5. And that officers had been appointed and met over this matter, to order it and to bring it to pass;

6. And that the officers, when they first came together, had been as one man to order the affair and to bring it to pass.

7. But when it was perceived that Ethiopian children were to stand in their place according to the number of their class, as other children, then the Methodist officers spake against it, and would not agree that the Ethiopian children should occupy any but the very hindmost place.

8. And the contention between the officers became sharp, so that they parted asunder and came no more together."

9. John, the Bishop of the Presbyterians, spake still more in the ears of all the people and said,

10. "I feel it a duty I owe to myself, to this congregation, and to the Methodist brethren, to say, that our brethren have done us wrong in this thing:

11. And, moreover, the sacred writings require that I should reprove the Methodist brethren, and not suffer sin upon them;

12. And it is the part of kindness to do this thing; for Moses said, "Thou shalt not hate thy brother in thy heart—thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

13. I have ever been willing to join with my Methodist brethren in doing good, and am still willing to join with them as far as it can be done without sinning against the Most High.

14. Now in several things the Methodists have done evil.

15. They have done evil against good and honorable custom.

16. When they bade us to walk and feast with them, good and honorable custom required them to take us with our Ethiopian children.

17. When we ask families to eat bread with us, custom requires us to overlook their imperfections and receive them just as they are.

18. Now our brethren, having bade us to the feast, ought to have overlooked the color of a few of our children.

19. For our brethren knew that we had these Ethiopian children in our school, and that we do to them as we do to other children.

20. They knew that in former times we did walk with them, and that at Georgetown a writing was published in which they spake lies against us, and thought to do us much evil.

21. Now if our brethren could not bear the reproach of these Ethiopian children they should not have bade us to the feast."

22. John continued his speech and said—"Our brethren have sinned against God in this thing. It was pride that caused them to despise these Ethiopian children and refuse to let them stand in their places according to the number of their class.

23. Such pride is a sin that will, if not repented of as certainly as any other sin, shut them out of the kingdom of God.

24. I do not say that they who committed this sin are not the Lord's people, but that they have done contrary to the way of the Lord.

25. Now I would that all who have done this thing were present to hear this word of reproof, that they might repent lest they be shut out of the kingdom of God.

26. I will tell you how Ethiopians are treated in heaven—how they were treated in the days of the holy Apostles—and how they are treated in this Presbyterian church.

27. In heaven, the Ethiopians sit with the Saviour on his own throne. Christ said, "To him that overcometh will I grant to sit with me on my throne; even as I overcame and am set down with my father on his throne."

28. All the Ethiopians that overcome will sit with Christ Jesus on his throne. He loves them as much as if they had been white.

29. Think ye if the son of God were on earth, he would refuse to walk with Ethiopians?

30. Was he not the mighty God whose glory filled heaven? Did not the heavenly hosts raise their faces before him and cry "Holy, holy, holy is the Lord God of hosts?" And yet, did he not assume the nature of sinful man to wear it forever?

31. Will man then despise his fellow beings? If any man have not the spirit of Christ, he is none of his. Christ died for Ethiopians; he takes them to his own throne and sits with them.

32. Ye profess to be his disciples, and ye will not walk with them. They are too mean to associate with you. Ye despise them for whom Christ died, and with whom he will sit forever.

33. If ye do these things ye cannot inherit the kingdom of God.

34. And I say to my own people, as many of you as are guilty of this thing, ye ought not, without repentance, approach unto the Lord's table; for he will not eat with the proud in spirit, although he will sit and sup with the humble Ethiopian.

35. I am happy to say that some of the Methodists have not sinned in this thing—some of them are with us in the matter and willing to bear our reproach; but methinketh that the greater part of them are guilty of this sin of despising the poor.

36. Now, I say, they cannot, without repentance, inherit the kingdom of God.

37. In the time of the holy Apostles, the people of the Lord treated Ethiopians as they did other people.

38. The Lord gave Peter a vision of all manner of animals to show him that he must not despise any class of mankind;

39. And when he saw that the Holy Ghost fell on the Gentiles as well as on the Jews, he opened his mouth and said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him."

40. Now from this it seemeth that God treateth Ethiopians as he doth other nations. Any Ethiopian that worketh righteousness is accepted with him, for he did send his angel to command Philip to go to a man of Ethiopia;

41. And then the spirit said go near and join thyself to the chariot.

42. Now Philip did sit with this man of Ethiopia, and teach him as cheerfully as if he had been as white as the snows of Lebanon, and baptized him as he would any one else.

43. Now this showeth that the Apostles put no difference between Ethiopians and other people. If Apostles could sit with Ethiopians, Methodists might walk with them.

44. Why should they think themselves better than the holy Apostles? If Philip and his Ethiopian man were here, Methodists would not walk with them.

45. Now what think ye of this—Methodists above walking with Apostles, as well as Presbyterians, because of Ethiopians?

46. The form of sound words adopted by the Presbyterians, like the holy scriptures, putteth no difference between Ethiopians and other people.

47. The Ethiopian Bishop sitteth, speaketh, and voteth in Presbyteries as any other man doth;

48. And in the church, the Ethiopian chooseth his seat, speaketh, and voteth, and cometh to the Lord's table just as doth the white man.

49. In this church we obey the form of sound words, and put no difference between Ethiopians and other people.

50. If the men of Ethiopia choose seats together, or come last to the Lord's table, it is of their own choice and not of constraint. In this they do as it seemeth good unto them.

51. Now in heaven, in the Apostles' churches, and in this church, no difference is put between Ethiopians and other people.

52. The Lord of glory takes Ethiopians to his own throne. The angels of God wait upon them, though they be poor and full of sores as Lazarus. Philip sat with a man of Ethiopia, and this Presbyterian church maketh no difference between Ethiopians and other people. It eateth and walketh with them.

53. How far it resembleth heaven and the holy Apostles, in this matter, judge ye.

54. Now if any of you be afraid to ship with us, ye must go wherever ye can find a safer vessel. We cannot cast out these poor little Ethiopian children and sin against God.

55. How can any one find it in his heart to shut out these poor little children from the Sabbath School, and take from them the key of knowledge because they differ from us in color?

56. Surely such cannot have the spirit of Christ. Verily, our Methodist brethren ought to repent of this their wickedness, lest the Lord refuse to walk and eat with them."

57. Many such words spake John in the ears of all the people; and he left off speaking and the assembly was dismissed.

58. And it came to pass that many of the people believed the words which John spake, and continued steadfast in doing that which is according to the word of the Lord written in the book of the law.

59. And some of the Methodists did sit with him at the Lord's table, because they feared the Lord; but others of them were sorely displeased because of the words which he spake.

60. And they spake yet more evil against John.

61. And the sons of Belial were stirred up yet more against the man, and they spake yet more lies against him, and would have laid hands on him, but they feared the people.

62. And they did set themselves yet more to help the Methodists; and they wrote letters and sent them beyond the great river, even the great river Ohio, to a people of fierce and of barbarous customs,* to ask them to come over and help them.

63. For they were sore afraid that the Presbyterians would prevail over the Methodists.

64. Now it is reported that in these letters they spake great lies, saying, that the Presbyterian women were to walk the streets of the city, even the city of Ripley, arm-in-arm with Ethiopian men.

65. Now behold when the people of fierce and barbarous customs received the letters they were stirred up, and they determined to come and help.

CHAPTER III.

1. Now when the morrow was fully come, many gathered themselves together at the Methodist temple. The number of the children was an hundred and three score and sixteen, and of men and women there were not a few;

2. And on the breasts of some of the men were strange badges, such as had not been known in this city since it was a city.

3. These badges were long and white, and on each of them was written "COLONIZATION."

4. Now the writing was not understood. Some thought it meant MOB and LYNCH—others supposed this writing was intended to be a mark upon the sons of Belial, as if Belial had assumed the name COLONIZATION, and put it on his children that they might be known as his own brood.

5. Now it came to pass that some of the Methodists put on this strange badge and were thought to be sons of Belial.

6. Moreover, not long after the Methodist congregation came together, lo, a mighty noise was heard as the noise of many thunders, and behold a vessel appeared upon the great river, even the great river Ohio;

7. And lo, it was full of people fierce and of barbarous customs; and the shout of their voices was as the sound of many waters; and they had with them many deadly weapons, and with them they did make a noise as the noise of great thunders.

8. And they came up into the streets of the city, and essayed to join themselves to the Methodists.

9. Then were the Methodists sore afraid, for the people were of fierce countenance, and they had put on the strange badge with the writing on it "COLONIZATION;"

10. And over them were great banners, on which was written "ANTI-ABOLITION" and "OBEDIENCE TO THE LAWS."

11. Now many were in doubt about the writing on the banners, for they could not tell whether the laws of the land or the laws of the MOB were intended;

12. For ANTI-ABOLITION and MOB-LAW have always gone together.

13. Now the strange badges, and the great banners, and doubtful writing, the fierceness of their countenances, (for some of them were furious with fires of BACCHUS,) and withal, the weapons of death that thundered like the lightnings of heaven, rendered the people very terrible.

14. Now the Methodists besought them that they would not come nigh them.

15. But the people of fierce and barbarous customs would not hearken unto the voice of the Methodists; and lo, they pressed upon them, and mingled among them, and it is reported that they divided among them the children's bread so that the children had not enough.

16. Now, after the feast was over, it came to pass that many of the people of fierce and barbarous customs assembled at the temple of Bacchus, and took much strong drink, and some of them were overcome by the cup of poison insomuch that a deadly stupor came upon their limbs.

17. And it came to pass that when the evening drew nigh, the Methodists gathered themselves together to hear the word from a strange Bishop who had attended the feast;

18. And it was so that the people of fierce and barbarous customs determined to assemble with them, as of old, when it was said, "and satan also appeared."

19. And behold, they gathered themselves together before the temple of Bacchus and then marched under their great banners to the Methodist temple;

20. And lo, they entered the temple and set up their banners within the sacred place and sat down among the people.

21. Now when the strange Bishop taught the people many good things out of the scriptures,

22. Behold, a cry was made, "All that are going to Dover in the boat, come on."

23. Then the people fierce and of barbarous customs arose and departed from the temple.

24. Now the Bishop was greatly interrupted by this tumultuous custom, so that he was about to leave off speaking; but his brethren urged him to go on with the good word, and he proceeded and spake many wise and good words unto the people.

25. And it came to pass that the people of fierce and barbarous customs departed with shouts from the city without shedding any blood, and returned to their own land from whence they came.

26. Now it should have been told that some of the princes who came from beyond the great river brought with them Ethiopian children, and these came among the Methodist children.

27. And it came to pass that a certain man found one of his children sitting with a little Ethiopian, and conversing with it.

28. And the man thought that he might as well have permitted his child to be with the Presbyterians. Now his anger was kindled so that he spake and said, his children should no more go to the Methodist Sabbath School.

29. Thus it came to pass, that by the help of the sons of Belial, who brought with them help from beyond the great river, that the Methodists (in numbers,) prevailed over their Presbyterian brethren.

30. Now the Presbyterians gathered themselves together in their temple, a very great multitude. Of children, the number was an hundred and four score and sixteen, and of men and women there were not a few. In children they prevailed over the Methodists more than a score.

31. Speeches were delivered suited to the several classes that came to hear.

32. Then they marched to the grove, and the Ethiopian children marched in their places according to the number of their classes.

33. Now all did eat bread together with singleness of heart and great quietness.

34. And it was so the sons of Belial and the people from beyond the great river did not come nigh them to do them hurt, nor to make them afraid, nor were they in terror as were the Methodist brethren, because they had done the thing that was right.

35. Now these things are written for the learning of those who may be tempted to despise the poor because of color.

ADELPHAS.

5th seventh month, 1841.

For the Philanthropist.

A DECLARATION.

DR. BAILEY:—The following address to the voters of Trumbull county was adopted unanimously, by our county convention, at their late meeting on the 5th instant.

Will it not suit the latitude and longitude of every county in the State?

Respectfully Yours, G. H.

Gustavus, July 1841.

FELLOW CITIZENS:—Whatever opposes our country's welfare is a political evil;—and our effort to remove it should be in proportion to its magnitude. We wish, therefore, to call your attention to a political evil of the first rank, It is slavery.

Who, that is at all acquainted with the history of our nation, or knows aught of the operations and power of slavery, can doubt its being a political evil? Indeed, the admission that it is such, comes from every part of our country, southern as well as northern; and proof is accumulating that this system of selfishness and cruelty is imposing on its large political burdens, and involving us in alarming political dangers. A brief rehearsal of facts will show this.

Slavery by its bankruptcies is draining the north, and by its miserable husbandry is impoverishing the South. By borrowing largely, always borrowing, and paying poorly, it takes, on an average, and without an equivalent, not less than 10 millions annually from the free states. It is at the bottom of all our financial difficulties. The overthrow of the U. States and other banks, the derangement of our money concerns, and the extended bankruptcies of 39 and 37 can be clearly traced to slavery.—It never supports itself, and therefore in addition to swallowing up the earnings of the enslaved, it must reach to the north and commit depredations on the earnings of the free. We may thank slavery for a large portion of our late pecuniary distress. Slavery also denies us important rights guaranteed by the constitution, and threatens, if molested, to destroy that instrument and dissolve the Union.

Its influence is felt in every part of our country, corroding our national affairs and darkening our national prospects. It occupies more time, wastes more money and occasion more ill will, disorder and uproar, in Congress, than any other subject.

It does more than all other things to lower us in the estimation of the world. Being thus a political evil of the first magnitude, with what propriety can any one object to the use of political influences for its removal?

Slavery exists by law. Of course it is by law only that it can peaceably cease to exist.—If made by law, law is necessary to unmake it. The legislatures must unmake it in their respective states, and Congress in the District of Columbia and in the territories. But how can laws be made without political action? Why, then, should any object to freemen using their political influence to remove a political evil?

Viewing slavery as a moral evil, we use what are termed moral means (truth, argument, persuasion) for its removal. Viewing it as a political evil we use our political influence for the same purpose.

We take to the polls the grand truths of our Declaration of Independence. We carry to the ballot-box our principle of liberty and equal rights; and in so doing are acting, as we believe, the part of consistent republicans and performing the duty of American citizens. How many voters in the country are taking this view of their political duties in reference to slavery as a political evil, we cannot say with certainty.—We believe the number is large and constantly increasing.

Having fully made up our minds as to the course we ought to pursue at the next election, and having nothing to conceal from our fellow citizens whether they be whigs or democrats, we proceed to state with frankness our intended course:—and we invite all who regard slavery as a political evil to unite with us.

We propose to our fellow citizens to meet in a public convention, form a Liberty ticket for the county, and give to that ticket an honorable, enlightened and zealous support. But we think it best to wait till the two parties have formed their respective ticket, provided they do it in season. Then, by despatching messengers to the gentlemen named on those tickets we can ascertain directly, and without the slow process formerly adopted.

1st. Whether they believe slavery ought to be immediately abolished?

2d. Whether they believe all the laws in our state, making distinctions between our inhabitants on account of color, ought to be repealed?

3d. Whether they believe every individual, when his personal liberty is at stake, is entitled to the right of trial by jury?

4th. Whether they feel it a duty to use their personal and official influence to accomplish these objects?

When our messengers have made their report, we trust the liberty ticket can be readily formed by selecting from the other tickets the names of those gentlemen who will be faithful to the cause of the slave. If, however, the report of the messengers is unfavorable, or if the formation of the other tickets is put off so long, as not to give us time to spread the Liberty ticket over the country, then we propose to yon to meet in public convention and make ont a nomination from the known friends of the slave, without reference to existing political parties.

Thus, fellow citizens, we respectfully state to you our intended course. Our object is not to dictate, but to embody all the force we can in opposition to slavery.

We believe slavery is, at present, the paramount evil in our land. It causes more sin than any thing else. It is productive of more pride, arrogance, sabbath-breaking, licentiousness, intemperance, idleness, passion and cruelty than all other causes put together. It is one of our chief national sins, and prolific of other great sins to an extent which cannot be mentioned or even conceived. No other sin is our land compriees so much evil of all kinds. It stands towering above all others in the sight of men and of Heaven. It is, more than all others, at war with our cherished principles of republicanism. It presents more obstacles than any other to the prevalence of the religion of Jesus Christ. We believe it to be not only one of the chief, but the very chief of our national sins. Nothing else contains so much turpitude. Nothing else outrages humanity on so large a scale. Nothing else exerts such a pestiferous influence in our Republic. Never can we flourish as a nation, permanently and without disastrous changes and fluctuations, till this giant evil, this Goliath of modern days, is slain. To accomplish so desirable an object the monster must be struck in the forehead by the smooth stone of political action. Humble indeed, like the shepherd's sling, our weapon may be deemed, but we have full confidence in its efficacy when wielded, as it is soon to be, by the arm of an enlightened and indignant Patriotism.

Who can hear without emotion the declaration of Thomas Jefferson, the leader of American Democracy, living, as he did, in the midst of slavery, and well acquainted, as he was, with its nature and influences, and *with its goodly traits, if any it had?* Contemplating its enormous wickedness he exclaimed "I tremble for my country when I reflect that God is just and that his justice will not sleep forever." In view of an ultimate conset between the free and the enslaved people of the South, which he regarded as almost inevitable, he said "The Almighty has no attribute which can take sides with us in such a contest"

General Washington also, in unequivocal terms, repudiated the system and openly expressed his hope and his expectation of its overthrow.

Fellow citizens, the great question now before us is, which shall rule our country, Liberty or Slavery? If Liberty be a political blessing of the richest value, may we not use our own political influence to cherish and maintain it? And if slavery be a political curse, our deadly unrelenting foe, why should we be denied the privilege of presenting, *as freemen*, a marshall'd phalanx against that foe?

GEORGE C. BAKER, *Sec'ry.*

For the Philanthropist.

THE OTHER SIDE.

My Dear Sir,—I have just noticed in the Philanthropist your extract from Dr. Hudson's letter to the Standard, with remarks upon it, by publishing which I think you have greatly erred.

Dr. Hudson was a stranger among us, and if he misunderstood or misrepresented any thing in our anti-slavery affairs, it was a matter of little importance; but by your notice of it you have raised an exciting and distracting question, to interrupt a harmony which we have all been endeavoring to perpetuate. A sense of what is due to him, who, if mistaken, was doubtless very innocently and naturally led into error from the assurance he accidentally felt into at Mt. Pleasant, and by the action of the Convention upon a question calculated to bring up the whole affair, (Mr. Nevin's resolution;)—this, with a regard for the interests of the anti-slavery cause, which will be best served by an exhibition as nearly as possible of the true state of feeling with us, compels me to offer my opinions in reply to your strictures upon his letter.

When Dr. Hudson says that the sympathies of Ohio abolitionists, "in ninety-nine cases out of a hundred are with the American Society," and that "as a body, they are firm friends of Garrison," I believe him to be mistaken. Had he said nine-tenths of us were in favor of the *principles* of the American Society, he would probably have been correct. I believe that if a vote had to be taken upon the exclusion of women from participancy in our business proceedings, or our resolving that it is the duty of every man in possession of the elective franchise to go to the polls and vote, which I conceive to be the points *in principle* at issue between the two parties at the East, that nine-tenths, *and more*, of Ohio abolitionists, would go for the old A. S. platform. It is only the belief that prejudices in favor of some men, and against others, govern much of our friends generally as prefer to join the seceders, and not an objection on their part to principles vital to our cause, namely, *equal rights and complete freedom of conscience to individuals* on the anti-slavery platform, and the practical application of those principles which reconciles to our present position of neutrality, as a State society, the greater number of those who understand the nature of the Eastern controversy. But both Dr. Hudson and yourself have mingled other questions with these. A majority of nine-tenths, perhaps a simple majority, would not go for the American Society—first, because the causes of the division are not clearly understood by many, and consequently the personal popularity of some of the leading seceders carries a number with them; secondly, because sectarian feeling is brought to operate strongly against many prominent individuals in the original society; and thirdly, because our zeal for political action causes many of our friends to lean naturally towards the new organization, which makes political action the most prominent feature in its operations. If "as a body" we should not "go for Garrison," it is mainly because we have too much sectarian feeling to tolerate his religious opinions, and not an objection to his anti-slavery principles. But as a body our action has been against the admission of sectarian jealousies among us; and while nearly all of us think it right to vote ourselves, we claim no right as a body to condemn Garrison and others for being conscientiously opposed to voting. The position of Ohio abol-

*Holding, selling, and whipping slaves.

tionists in reference to the questions dividing their eastern brethren, is a jumbled up concern—a tangled web which may not easily be unravelled so as to be clearly "defined" to ourselves or others. I am sorry that you thought necessary to open the subject at this time in the Philanthropist. We may as well pretend our joint hold of the end of the lever, which we can all pull at; but since the question has been mooted, justice requires that both sides be heard. It is a matter of no moment which of our eastern friends is most popular here. Like ourselves, they are none of them any better than they should be; and we have reason to thank God that individuals there or here are but drops in the mighty ocean of anti-slavery sentiment, whose tides, ever swelling and increasing, are destined to overwhelm all opposition, as we believe at no distant day.

Yours, &c.,
A. BROOKE.

Oakland, July 17, 1841.

For the Philanthropist.

MRS. LOVEJOY.

Dr. Bailey,—Enclosed you have a line from a friend in the needy, so short and sweet that it seems desirable to give it publicity, that others may be induced to do likewise. Mr. C. will excuse, it is hoped, the liberty we thus take with a private note. The donor's attention was called to the appeal in behalf Mr. L. by seeing it in the Congregational Observer. The committee could take this opportunity of suggesting to all editors friendly to the object, the very essential aid which they might render by giving the appeal a single insertion in their columns. As we have no means of ascertaining the address of Sec. of A. S. Soc. but a list printed three years ago, a large proportion of our circulars must have failed to reach the proper person in consequence of a change of Secretaries.

Hartford, *June* 11, 1841.

Gentlemen,—I saw a paragraph in a late number of the Congregational Observer, published in this city, stating that an appeal had been made by a committee of gentlemen in Cincinnati in behalf of the widow and son of him who died a martyr for "*the truth*," and for liberty, at Alton, I am happy to be able to transmit the accompanying check of fifty dollars, to be applied for their benefit. May He who sent the ravens to Elijah, give them bread, and prepare them, by the dispensation of his providence here, for a reunion with their Friend and Father in his upper sanctuary, where the wicked cease from troubling and the weary are at rest.

Respectfully,
HENRY A. CHITTENDEN.

To Messrs. White, Blanchard, and Thomas, Committee in behalf of Mrs. Celia Lovejoy.

For the Philanthropist.

TO THE FRIENDS OF THE SLAVE IN OHIO.

Two or three weeks since I saw in the Philanthropist an article headed, "the whole case detailed" respecting the persecutions, imprisonment &c. of our brother and fellow laborer J. B. Mahan. I wish there had been also a detailed account of his emancipent pecuniary liabilities. Perhaps that statement of the case is sufficient to awaken in his behalf that peculiar kind of sympathy, which his circumstances require. It seems good to me however, having had a perfect understanding of all things relating to the case from the very first, having lived in Mahan's family for more than two years, the last part—to make this appeal to the friends of the oppressed in Ohio, in his behalf. I ask your assistance for the following reasons.

1. The burden Mahan has been called to bear is heavy, and we are commanded to bear one another's burdens. The expenses he has incurred in his legal defence, with the costs and damages, which have been assessed upon him by the Court, amounts to between two and three thousand dollars. Some assistance has been received, but a very large part of the burden is still resting upon Mahan and the gentleman, who kindly entered bonds with him for whatever costs and damages might be assessed in the issue of the case. He has also suffered other losses, considerable, which might have been avoided had he not been taken away from his business.

2. Mr. Mahan's family is large, his property rather small and somewhat embarrassed. Without assistance he must be rendered homeless and pennyless.

3. *The case is really our own.* The charge of kidnapping, on which Mahan was delivered to the Kentucky authorities was a mere pretence, as may be seen by a reference to the published pleadings on the trial, for the sake of obtaining a decision on the question:—"*can a man commit a crime where he is not?*" Leading men in Mason county said before the trial, that Mahan was selected, not because he was more guilty, nor even as guilty as many others in Ohio, but because, in his case, they thought there was more probability than in any other, of obtaining such a decision as they wished.—With such a decision in their favor, they expected to make every person in Ohio, who might extend any form of assistance to fugitives from Kentucky oppression, liable in their own courts for the price of every such fugitive.

On the charge of kidnapping, it was the duty of the prosecuting attorney and whoever might be associated with him in business, to manage the case and plead against Mahan. But additional counsel was employed and paid, not only by Greathouse, whose slave Mahan was charged with having kidnapped—*but by slaveholders of Mason county.* The trial then was one in which slavery, in the persons of slaveholders of Mason county was the Plaintiff; and those in Ohio, who feel it to be their duty and privilege to aid such as are fleeing from the face of the spoiler, in the person of J. B. Mahan, were the Defendant. Let us then promptly and cheerfully pay the expenses of a suit, which was instituted upon the denial of some of our religious rights and privileges, and prosecuted for the purpose of entrapping us in the snare of oppression to be punished, should we dare to act in accordance with those rights and principles.

Will not every friend of the slave in Ohio say, it is enough, and more than sufficient, that Mahan should be torn away from his family, chained and incarcerated ten weeks, all the while not knowing that he should ever see home and friends again; whatever sacrifice of property is called for in the case we ask the privilege of making?

Those, who wish to contribute, can send their contributions by mail. Mr. Mahan's address is, Sardinia, Brown co. Ohio.

James Shaw.

For the Philanthropist.

Athens county, July 10th, 1841.

Dr. Bailey:—In perusing your paper of June 9th, No. 260, I noticed an article from the pen of an individual who signs, E. Lutberon, and without assenting or dissenting as it regards the main object of the writer, it seems to me that some of his ideas, especially the one to which your 2d note is appended deserve the serious consideration of every christian and particularly every minister of the Gospel to see "whether these things are so." No individual can look at and be acquainted with the condition of the different churches of this day, but he must be convinced that an "Acham is in the camp," something is at work paralyzing their efforts, not indeed lessening the number of professors of religion, but in destroying the works of the devil. Covetous, proud, fraudulent, oppressors, time-serving professors meet us at every turn. And who "cries aloud and spares not," one of an hundred? How seldom does the "trumpet give a certain sound" by sounding, and the second is like unto it, thou shalt love thy neighbor as thyself." What does the Saviour mean when he says, "the second is like unto it." Does he mean its duties are the same? *No,* but "it is like it" in its author, who is no respector of persons. It is universal in its bearings, "like it" in its object, the temporal and eternal happiness of all men "like it" in its necessity, it must be observed if we would inherit eternal life, yes let it reach the heart of every "dauber with untempered morter," every "shaker of hands with iniquity," "the vilest the sun ever lit upon," true we are told it is wicked to distill, sell, drink ardent spirits, or even connive at those who do such things, but why, "*the multitude is with us,*" such are loud in condemning sins that are unpopular, but still silent as the grave about the crying popular sins of the time.

What seeker of religion, or young convert, is instructed that it is his duty to do unto all men as he would they should do unto him? who informs him that obedience is required to this command as much as to the first, "Thou shalt love the Lord thy God with all thy heart &c?" It may be answered he learns it from the Bible; if so, he is a knower of his Lord's will but not a doer, and his case is so much the worse. True they continue members of the church, but they are man haters and consequently Christ haters, for if any man says he loves God, and hates his brother he is a liar; and inasmuch as ye did it not unto one of these little ones, ye did it not unto me. Such tell us they hate slavery as much as any men; but how do they shew their sincerity? Why the moment you broach the subject, what is their language? O, any thing else but freeing the niggers. In them is no love of principles, no love of righteousness, but they are in darkness even untill now, and truly may it be said, "Verily how dwelleth the love of God in such men."

If the word of God be true, if it is the only safe rule and guide upon which man may depend, if man is to be measured by its standard, many who now profess loudly to be on the way to Heaven, will say "Lord, Lord, open unto us, to whom he will answer," Depart from me ye cursed for I was in hunger, &c. &c. And shall ministers, watchmen sleep? shall we say, peace, peace? God forbid. May Zion's watchmen all awake, and shew unto the house of Israel their sins, then shall our light break forth as the morning, and our health spring forth speedily; then shall we be like a watered garden, and like a spring of water whose waters fail not. Then indeed shall we be repairers of the breach, restorers of paths to dwell in.

I am decidedly in favor of independent political action upon the subject of slavery, and feel in duty bound to do all I can in support of our candidates; and as far as I am acquainted our friends have had enough of Whiggery and self-styled democracy. We are but few in number in this part of the State, but the Lord Jehovah is our strength and shield. The people want knowledge upon the subject. May the blessing of him who came to seek and save that which was lost,

Attend your labors!
W. B. Jarvis, jr.

THE PHILANTHROPIST.

EDITED BY O. BAILEY, JR.

CINCINNATI,
Wednesday Morning, August 4, 1841.

The article just above, by W. B. Jarvis, is so full of mistakes, as to be in many parts uninteligible. What is unusual for us, it passed into the printers hands, without our examining it.—It is now too late to keep it back.

GERMAN ANTI-SLAVERY FUND.

Sometime since we made a few remarks on the importance of enlightening the German population of Ohio on the subject of slavery, and suggested the propriety of raising money specially, for the employment of a German anti-slavery agent. The person who has been recommended to us by some of the leading abolitionists of Cleveland, is D. L. Fischer.—Many of our friends had the pleasure of hearing him at the Anniversary. He is now waiting for employment; but the Executive Committee do not feel at liberty to assume any further pecuniary responsibility till the debt still on the society is discharged. Meantime, however, a special fund may be raised. Mr. Fischer is a man of family, and could not engage under $500 a year. In Hamilton county, and the adjoining ones, we should want his services for three months. If other counties, containing a large German population, will pledge themselves respectively for so much of the balance of his salary, say $350, we shall employ him. What say they? Let us have immediate information. There is Stark, fur example—will it put in for one month of his services? And Montgomery—what will the friends do there? The following extract of a letter from Mr. Fischer, will show the spirit of the man.

"I must be doing something soon. In fact, I have got out of patience waiting, and have commenced operations already, having just returned from a tour to Chester, Kirtland, Willoughby, and Euclid, where I lectured and did something for you. The Chester people have agreed to raise $25 for the cause, and to send it to you. The people at Willoughby will raise you $10. There is to be a meeting in this county soon, (Cuyahoga,) and something handsome will be raised no doubt. I have opened a subscription for the German agency, have raised 24 dollars, and will probably get more. Waiting to hear from you every day, I have kept aloof from other employment, and of course am totally out of means."

We leave the matter to our friends—what say they? Is it not worth while to make an effort for the German population? If so, send your contributions to Mr. Donaldson, for that purpose, speedily.

EDITORIAL CORRESPONDENCE.

Allen McNeal, the Secretary of the Washington Anti-slavery Society, Marion co, writes, July 23d—

"Our prospects are brightening, and a more general interest is manifested in the cause of emancipation." The friends there have appointed four persons to deliver addresses at their meetings. The first Saturday in June, a meeting was addressed by Allen McNeal, and resolutions were adopted in relation to the Amistad Africans, pledging the society to contribute to their benefit. One meeting has been held since, at which a speech was made by Thomas Duke, chiefly on the political bearings of slavery.

C. O. Stanton, writing from Monroe, Logan co., July 12th, says—

"The prospects here were never so flattering as at present. We have just taken the *important step*—have had a senatorial convention, and nominated candidates for the legislature, which has created more excitement, and bro't forth more discussion, than any thing that has happened in this vicinity, since our anti-slavery organization. At our nominating convention was a number of zealous whigs, anxious to know the result, and they were not very well pleased on hearing the announcement that Lanson Curtis, a devoted whig heretofore, was our candidate for the Senate." Mr. Curtis has not long been an abolitionist—He is an influential man, of considerable wealth, and has once or twice represented the county in the legislature.

This movement greatly incensed the whigs who held a township meeting in Monroe county, and passed the following resolutions, too impertinent and absurd for comment.

"*Whereas*, a convention purporting to be a senatorial convention was held in this township (Monroe) on the 23d instant by a portion styling themselves abolitionists at which resolutions were passed and proceedings had, which are at war with every principle of justice, patriotism and love of country; and whereas we the inhabitants of said township, viewed said proceedings in that light, and that feeling which en enlightened, patriotic and firm people should: Therefore be it

Resolved, That as the sense of this meeting, the political faction calling themselves abolitionists, are inconsistent to themselves, unprincipled in their proceedings, contradictory in their practice, and as a party deserve the just indignation of every true patriot.

Resolved, That modern abolitionism is contrary to the true meaning and spirit of the constitution which should govern the several states in Union and harmony—that it is contrary to the best wishes of the people—destructive to our liberties which are secured to us by the laws, and that we as an enlightened and patriotic people will do all we can to discourage and put down that aristocratic kind of demagoguism which has for its objects the dismemberment of the Union, and the overthrow of the republican principles of the constitution.

Resolved, That we hold the late proceedings of the abolitionists of Pickerall Town, as an insult to the township—as altogether contrary to the true principles of our government, the spirit of philanthropy on the sanctity of religion; and think that they should be held up to ridicule and scorn by every true lover of his country.

Resolved, That if Lanson Curtis accepts the nomination of the abolitionists as their candidate for the Senate he will thereby destroy his political influence forever in this district'

Resolved, that in the opinion of this meeting, it is highly improper for men professing to be teachers of Christianity whose calling are sacred to descend to become abolition lecturers or political partizans, and that the people of this township have lost all confidence in the Rev. Wm. Chase,—the delivery of his stump speech at Pickerall Town, on the 23d inst."

A few other resolutions were passed relating to the interests of the whig party.

T. W. Evans from Bremen, Fairfield co., writes, July 13th,

"I have talked with a number of the most respectable citizens of this place, and vicinity, and also with the clergyman, who attends here regularly every Sabbath, and he promises the use of his church for a series of lectures, and his influence on the occasion. I therefore think if you would send some good lecturer, we might with full assurance, commence the seeding of a crop in Rush creek valley, that I doubt not, would yield some thirty, sixty, or perhaps a hundred fold, for the benefit of the Anti-slavery candidates in 1844. If we should be favored with a lecturer, please direct him to Dr. T. W. Evans, Bremen, Fairfield co., and I will attend to him."

We hope if there be any lecturer near friend Evans, he will respond to this call.

George Orr, Steubenville, July 10th, writes,

"Since the Convention at Mt. Pleasant, things appear to be taking a good turn. The anti-slavery meeting at Yellow creek, July 3d, was well entertained with speeches from Messrs. Plants, Farmer and Ecquehart. After the society adjourned, a convention was held to decide on what course to pursue at the fall election.—There appeared a strong repugnance to voting for any but anti-slavery men."

Preliminary steps were taken to calling a great political anti-slavery convention for the county.

Send on your addresses, friend Orr.

The following is an extract of a letter from one of those members of Congress, whom a partisan editor charges me falsely with abusing.

"I am anxious to have your paper as interesting as possible, and shall not fail to afford every facility in my power to enable you to go on with it. I feel that the course of a separate organization of abolitionists is not the dictate of a true policy. Nor do I think that such organization has been conducted with much political sagacity: but in this I may be mistaken.—I can only say that I believe you are as honest as I am; and therefore I regard your views as much entitled to respect as my own; while at the same time I must be permitted to follow the dictate of my own judgment, after a prayerful consideration of the whole subject, and all the connections we sustain. Whatever may be the result of the political party to which you have attached yourself, I am sure I shall at all times desire and pray for your abundant success in the cause of humanity."

This is the true Catholic spirit. Whatever may be the future policy of the whig party, very sure am I that this fearless friend of the slave will always be found on the side of truth and humanity.

Dr. Bennet, writing from Indiana, concerning their anniversary, relates the following incident.

"A young lady of Ripley co. in this state, who is one of only two survivors of a family, which a few years since, was large; in conversation expressed an anxious concern for the success of our cause, wishing to contribute something to its aid; but lamented her poverty. She was poor. She had no arm to depend upon. She was among stangers, her only sister lying at the point of death, (she died shortly after,) her brother, a young man of 22 perhaps, was fast declining with the same disease, which had hurried to the grave most of the family (hereditary pulmonalis) and her own health quite delicate. She knew not how soon she might be left entirely alone among strangers, with no friendly arm upon which to lean but in the midst of the gloom and destitution which surrounded her, she felt for the slave, and desired to do something for his relief. She had no money, but she possessed a relic of former times—a memento of friendship now sleeping in the tomb. It was useless to her, and she could not think, she said, of wearing needless ornaments, while the slave was wearing the galling chain. She immediately took from her neck a string of gold beads, which had been handed down from mother to daughter for several successive generations, until the beads had become much worn. This, dear as it was, she presented with a request that it might be placed in the treasury of the Society, and by the treasurer, sold for whatever it was worth, which she said would be no more than old gold, and though dear to her would command but a small price: but was all she had, and she gave it freely, and with it her prayers for the success of the cause. No persuasion could induce her to relinquish her intention or take the donation back and when her friends offered to give the price of the gold to the cause, she utterly refused a substitute, and seemed to regret her inability to give more."

A friend in the upper part of the State, writes—

"Mr. Carpenter of Medina feels injured by the report of the Executive Committee, where it is said no black law was repealed, and scarcely a word breathed against the spirit of the South &c. He feels that allusion was made to him as being recreant."

By no means was this the fact. I spoke in general terms, so prevalent was the servility of the Legislature. Mr. Carpenter deserves honor for the independence of his attitude in a pro-slavery Senate; and we are sure we never undervalued the efforts of either Bliss or Perkins.

Mr. Nichols, of Loydsville, in a letter dated July 10th, makes a good remark respecting the decision of the Supreme Court.

"It seems to me, we err in not explaining sufficiently to the laboring and industrious classes the interest they have in sustaining abolition. The late decision of the Supreme Court is in defence of the free labor of Ohio. It tells the slaveholder, if you want labor done in Ohio, you must pay for it—you cannot bring your slaves here to compete with our free laborers, and take the bread out of their mouths. If you want your coat brushed, your boots blacked, or your carriage driven, you cannot do it by your unpaid slaves. You must put down the jugglers, and pay our free citizens; and if they should charge you pretty well, you can afford it, as you get all your work done for nothing at home. Slaveholders, when they go to Europe, cannot carry their slaves with them—they have to hire servants; and why should not the laborers of Ohio be as well protected as those of Europe?"

A friend in Martinsville, opposite Wheeling, gives a good account of the influence of our convention at Mt. Pleasant.

"The effects of the convention here have been good in awakening a spirit of enquiry, and convincing many of the righteousness of our cause. People are beginning to examine the influence of slavery, and the slavery representation, upon the pecuniary affairs of the nation, and the nature of the relation in which we stand to the South, our connection with slavery, &c. &c. They do not relish the idea of being bound to support a system with their blood and treasure about which they dare not petition their servants in Congress—they will not long submit to be fettered and gagged by the slaveholder, who would sacrifice them and their country to support this wicked institution. The expositions of the profits and advantages of free labor, and the comparative prosperity of the North, resulting from its free institutions, are having a powerful effect in preparing the minds of men to receive anti-slavery truths. We have come to a new era in the anti-slavery cause; it has received new and powerful impulse, from the facts which *your* industry and the results of the last census have enabled you to bring to light. In conversation with a slaveholder from Missouri, a few days since, he said, "if abolitionists would cease to talk of the horrors of slavery, of the wrongs that are committed, and confine themselves to the pecuniary aspect of the case, they would be heard by the South, and could not fail to convince. They were becoming enlightened on this subject, and they saw that slavery must fall—they did not free their slaves, because they were better off than if free," &c. &c. He believed freedom at the North was the cause of our prosperity, and that slavery hung as a dead weight upon *them*, frustrating every effort towards improvement. He believed the late decision of the Supreme Court of Ohio was correct, but thought it a rigid construction of the law. He said, "they would not trouble us hereafter with their slaves."

COMMERCE OF THE SOUTH.

We have compared the population and agriculture of the free states states with those of the slave-states. Let us now, with what materials we have, present a comparative view of their commerce.

Slaveholding statesmen are in the habit of speaking in exaggerated terms of southern resources. In the debate on the Bank bill in the Senate, Mr. Benton contended for New Orleans, as a proper location, because the exports of that place were "the greatest." Mr. Calhoun said, that if there was to be a Bank, it should be South of Mason and Dixon's line; the exports from Alabama, and Mississippi were equal to one half of the exports of the whole Union. Now the truth is, New Orleans, which is the great mart of the South-western States, did not export in 1839 so much as New York.

The amount of exports though from the South is very large. In 1839, the value of the exports from the free States was $50,110,612; from the slave states, $70,917,804. It may be asked, why does not the South grow rich—why is Mississippi for example, perhaps the greatest exporting statein this region, totally bankrupt?—This fact shows that the wealth of a state does not depend on the amount of its exports to foreign countries. Mississippi devotes all her energies to raising cotton; but depends on other states for her bread, her clothing, her machinery, and the transportation of her cotton. The free states, diversifying their industry, raise enough of the necessaries of life for their own use, manufacture their own cottons, produce enough besides of agricultural and manufactural value for a large exportation, do their own carrying trade, and monopolize to a great extent the carrying trade of the South. This is why capital resides at the North, and the free states are constantly gaining on the fertile South.

The following facts which we compile from a report of the Secretary of the Treasury, on the commerce and navigation of the United States for the year ending September 30th 1839, read in the House, July 1st 1840,—will afford some idea, imperfect to-be-sure, of the paralyzing effects of slavery on the commerce of a country.

The tonnage of all the vessels built in the slave states that year, amounted to 24,601 tons; in the free states, to 96,386. The whole amount of tonnage registered, enrolled and licensed the same year in the slave states, was 468,901; in the free states, 1,627,577. The tonnage employed in the coasting trade, mackerel, whale and cod fisheries, in the free states, amounted to 1,079,512 tons; in the slave-states, to 314,533. The value of imports, the same year into the free states was, $137,023,351; into the slave-states, $25,068,181. Were it not for Baltimore and New Orleans, the trade of the former and there resources of the latter of which depend largely on the free states of the West, the whole imports of the South in that year would scarcely have risen above $6,000,000. The forein produce exported the same year from the free states amounted to $14, 625,90; from the slave states, to $2,569,435. The tonnage entered in the free states, was 1,668,281; the slave states, 446,812: the tonnage cleared the same year from the free states, was $1,471,932; from the slave states, 617,835. A large proportion of the last we may fairly presume, was owned by northern capitalists.

So much for the commerce of the South.

CINCINNATI & THE SOUTH.

Cincinnati has become a standing subject of abuse in the South. "*Thieves—robbers—*" these are the courteous epithets by which slaveholders choose to distinguish her citizens.—Brazen-faced impudence, this, in men, who are in the habit of stealing every year 70,000 human beings, the offspring of the slave population of the South! They threaten non-intercourse too—because forsooth, their negroes will steal their own bodies and run off with them!—Meantime, Cincinnati gets along very well—streets thronging—population advancing—business thriving—quay crowded with steamboats. Madmen! a pretty thing for you to be talking of non-intercourse, while nothing but respect for the power of the free states protects you from the desolating vengeance of the united black race of the Western Hemisphere!

From the Memphis Enquirer.

Caution to Slave Owners.—The following articles from a Cincinnati paper should be a sufficient caution to slaveholders travelling towards Ohio. Our fellow townsman, Dr. Shanks, on his return from Virginia, had a slave stolen from him in Cincinnati. His card in the Louisville Journal, stating the facts of the case, elicited the subjoined article. It will be seen from it that one species of Southern property is no longer held sacred in Ohio, and that a Southerner had as well throw it away as to place it within the control of her hands. We should be sorry to believe, in the language of the Republican, that "any considerable portion of the fifty thousand citizens of Cincinnati *desire the present state of things*," we would remind our brethren of the "Queen City," that so long as it is permitted to exist, the effect is the same upon Southern rights, and it rests, as though every man, woman and child had given their aid directly toward producing and maintaining it. Cincinnati has become a den for negro stealers, who perpetrate their robberies upon the South with perfect impunity. The South can do nothing to protect itself, but by establishing a system of non-intercourse. This it does not desire to do. It does not seek to interfere with the domestic affairs of Ohio, and only asks that protection of its rights which common honesty justifies it in demanding. It desires to maintain friendly relations with Ohio and her citizens; but this is hardly practicable, so long as the citizens of the South are robbed with impunity the moment they set foot within her border. The "fifty thousand citizens of Cincinnati" owe it to themselves to put a stop to the system of wholesale thieving which now disgraces their city.

BISHOP ANDREWS.—RELIGION AMONG SLAVES.

In a letter, published by Bishop Andrews, of the M. E. Church, in the Southwestern Christian Advocate, June 4th, a strong appeal is made to Christians in behalf of Southern slaves. After speaking of the "fine influence" of the missions among the slaves on the coast, he exclaims—

"Oh what a work is this! thousands and tens of thousands of immortal souls living in this land of vision, who know little more of God or heaven than their sable brethren in the interior of Africa, for whose souls no man careth, while with the avails of their sweat and toil the Southern Church has been contributing her thousands to send the Bible and missionaries to perishing pagans beyond the seas. I have no quarrel with what has been done for foreign work, we are still in arrears to foreign pagans; but when the balance sheet is struck how fearfully will Southern Christians be in arrears to their own slaves! In this case, at least, charity should begin at home; and it seems to me that we should never forget that the *first and greatest claimants on the charity of the Southern Church are the slaves of our plantations.* There comes up a voice from the cabins of our rice fields and cotton farms to which we must listen or meet an awful reckoning at the bar of God.—Christian slaveholders must be brought to feel that their negroes are more than mere property—that they are fellow-heirs of immortality, and that we must care for their souls as well as their bodies. Until Christian masters have their hearts deeply imbued with this principle and recognize it fully in their conduct, we shall not be well pleasing to God!"

"The first and greatest claimants on the charity of the Southern Church, are the slaves of our plantations!" True—the first and greatest claimants, not on your charity only, but on your *justice.* Were a man to talk of *charity* towards his neighbor, whose property he had obtained by fraud or force, he would be regarded universally as adding insult to injury. But, there are Northern Christians who will applaud this invocation of charity to the slave from those who have forbidden him to acquire property, despoiled him of his earnings, and robbed him of himself, as magnanimous—an exhibition of Christian spirit worthy of all admiration! Why so partial in our judgment? Well might the slave say to Bishop Andrews—Sir, I am a man: you are no more. When you have defined your rights, you have defined mine. The same charter that contains your right to liberty, contains mine. One God created us—one Christ redeemed us. By what power do you claim to stand erect, while you cast me to the dust, and put your foot on my neck? Whence your authority, while you so jealously guard your own rights, to trample on mine? I have a companion, but she must nurse your children. I have children, but they must work in your cotton field. You will suffer me to claim no obedience from these—to extend no protection to the other. Grey hairs have come—through a long life, my only portion has been *labor, labor,* without hope of reward, without chance of release. Had not my earnings been wrested from me, they would have furnished me a comfortable homestead, placed my partner above the necessity of crushing toil, educated my children, put within our grasp the means of self-improvement and reasonable happiness. You have robbed me of them—they have gone to build your house, clothe your children, supply your wants. While I, a man, your equal in the sight of God, have been fed, lodged, driven to and from the field like a mere brute—and now, you talk of CHARITY! *Charity?* You have treated me like a brute—but I have a man's perceptions. In the name of God, who made me your equal, grant me simple justice, and when I wish your charity I will ask for it. Learn to behave first like a man—then talk of Christian charity.

"WAR WITH AMERICA—A BLESSING TO MANKIND."

Such is the title of an article lately copied into the Museum from a popular Magazine published in Great Britain. The writer holds, that in case of war between the two countries, its issue will depend greatly on the mode of attack resorted to by England. A protracted warfare, in his opinion, would be the commencement of national humiliation, dismemberment and ruin to Great Britain. France is only wanting an opportunity to strike a blow to advantage, and thus to wipe off the disgrace of its last contest with its old adversary. The demon of discord and division is at work in Ireland.—Russian emissaries are fomenting mischief in the East; a declaration of war against us by Great Britain would be the signal for the march of a Russian army to Northern India. In view of these perils, the contest with America should be shortened—one decisive blow should be struck, and all might be saved to England. America's slaves are America's foemen. They are the natural allies of the first invader that shall appeal to them. What then should be the mode of attack—what the decisive blow? "THE PROCLAMATION OF LIBERTY TO THE SLAVE!—Slavery is our weak point: touch us here, and the Union is dissolved; and the war is at an end. Such is the advice of this writer. "In our last war," says he, "we dared not then, arouse the negroes of the Southern States, inasmuch as we had slaves of our own; and he who lives in a glazed house, must be careful of throwing stones. To call upon the slaves of Virginia to revolt, while in Jamaica we scourged or shot their brethren for revolting, would have been a monstrous offence against the best feelings of the civilized world. It would also have been an act of madness inasmuch as Virginia could not have revolted without Jamaica catching the infection." He calculates that there are in America about one million adult male slaves, (too many we presume, by four hundred thousand.) Every man of this multitude would eagerly rush to embrace an emancipating invader; and within a few days' sail of our coast "repose the free and sympathetic blacks of Jamaica." In one morning, a force from among them might be raised for the liberation of their brethern in chains, and supported by two battalions of Englishmen, establish themselves in Carolina, never to be removed. "*If we must have a war with America, let us make it a war for the emancipation of the slaves; so shall our success be certain, and our triumph, the triumph of humanity.*"

Such are the cold blooded sentiments of this magazine writer. We need not say that we abominate them, that we utterly abhor the profound selfishness that can thus advise to take advantage of a nation's weakness to plunge it into the horrors of a servile war. But our abhorrence does not change the facts of the case. We are weak, and the world knows it; and there always will be selfishness enough abroad to take occasion, from this weakness, to insult and injure us. Think you that the boundary question would not have been settled long ere this, had we not had a nation of foes at our firesides—in the very heart of the Republic? But let no invader think that he is doing God service by veiling his own sinister designs under a pretext of regard for the slave. Such hypocrisy Heaven will detect and blast. Besides, this war for the emancipation of the slaves, it is to be feared, would prove their destruction. If the South, in case of a war, should stubbornly resolve to continue her atrocious system, (which we strongly doubt,) and were the British to make a descent on our coast as proposed, they would doubtless kindle a conflagration; but who would be the victims? Not the planters alone, but the miserable subjects of this belligerent philanthropy. No foot of the soil would be yielded to an invader, but it would be drunk with the blood of hundreds of thousands of the oppressed and the oppressors, lying mingled together with the carcasses of those who had stirred up this horrid strife.—Such a war would terminate every peaceful movement on this side the Atlantic in behalf of the slave, depopulate the South, exterminate one of the two races, and kindle an inextinguishable hate against England. But, we repeat, these speculations of enemies ought to arouse this na-

tion to a sense of its danger, and induce every citizen to protest in thunder tones against the continuance of a system which exposes us all to hourly peril.

A PLAN.

Gradualists, who propose the abolition of slavery, nobody knows when, would do well to take a few hints from the veteran General Gaines. The General has a plan for the abolition of slavery, which to us appears quite as reasonable as any of the plans of the abstract slavery haters. We recommend it specially to our colonization friends. In his memorial to Congress concerning a plan of national defence, he says:

"It will, when the proper time arrives, enable us effectually to fulfil the apparent destiny which an overruling Providence has decreed that the African savages should, by the simple though often abused process of the slave trade, with the long continued pilgrimage of slavery which they are undergoing, (a slavery, marked as it has been here, ever since the reign of England ceased among us, with a high degree of humanity and benevolence)—when the proper time arrives, namely, whenever, in the next century, our own *caste and color* shall have increased so as to amount to *two hundred millions* of free white inhabitants, then it is believed that our statesmen will see clearly the propriety of preserving every acre of the national domain for the support of our own *caste and color;* then shall we plainly see, and cheerfully do what we can to fulfil, that apparent destiny—a destiny by which the supposed evils of the slave trade, and of the slavery of the Africans in America, shall eventually contribute to cover that benighted quarter of the globe with all the blessings of civilization and freedom.

A consummation not more devoutly to be wished, than it is certainly to be accomplished within the coming century; unless, indeed, the great work is delayed by the lawless interference of the blind votaries of abolitionism, or by the apprehended incapacity of the African blacks for self-government. Be this as it may, our own United States republic of the coming century will, in all human probability, before the middle of that century—say 80 or 90 years hence—have it in their power to make, for the first time since our political existence, a fair experiment towards the solution of the long contested problem involving the question *of the utility of Africans when left alone as members of a free civilized community*—the question upon which their possible capacity for self-government necessarily depends; for we shall then be able to spare from our two hundred millions of free white population a fleet of steamships of war, with an army of missionaries and United States volunteers, for the instruction and protection of the numerous savages of Africa: the terms *protection* and *instruction* are here employed in connection with each other, because these two great engines of civilization have always gone side by side, wherever the work of civilization has succeeded best. That completo instruction necessary to all the purposes of civilization and self-government, as we understand it, never was, nor ever can be, perfected without *military protection.*

"This navy and army of *protection* and *instruction* may be accompanied and followed by such detailed corps of the *instructed* blacks of our country as may be qualified to assist in the great work: these detailed corps to continue, with the consent of their owners, until every black in America shall find a *comfortable* and a *safe* home in the land of his fathers. Any other system of abolition would inevitably *delay,* though it might not defeat the accomplishment of the great work of giving civilization and self-government to Africa, and of giving to the *United States republic* the glory of the achievement—of giving civilization and self-government to two quarters of the globe; first to America, and next to Africa."

After this, the Colonizationists should honor General Gaines with the government of Liberia.

ABOLITION OF SLAVERY IN TUNIS.

By the Leeds Mercury of the 26th June, which we have just received from a friend, we find that slavery has been abolished in Tunis. The following is from the Mercury:

"By the advice of the British Consul, Sir Thomas Reade, the Bey of Tunis has consented to give liberty to all his own, to put a stop to the importation and exportation of slaves, and to get all his subjects in the regency to follow his example. This, may it be remembered, is no trifle as the property possessed in slaves is great, and consequently the abolition of slavery will be felt severely by many. Let Christians read this, and imitate the noble actions of a Moslem prince."

ANTI-SLAVERY CONVENTION AT EATON.

The friends in Indiana will join the abolitionists in the Southern part of Ohio in holding a great convention at Eaton, Preble co, August 18th, convening at 10 o'clock A. M.

We are authorised to state, that Arnold Buffum and Dr. Bennet of Indiana, and Messrs. Thomas, Morris, and Brisbane will be present.

We hope the Convention will be well attended—indeed on this point we have little doubt. Our Indiana friends when they say a thing, are apt to do it. There will be no failure on their part—let there be none on ours. We know not yet whether Messrs. Lewis and Blanchard can attend: we hope they will.

THE DYING CONFESSIONS.

Some of the St. Louis editors have been making tools of themselves and their readers, by giving currency to the last words and dying confessions of the four black criminals lately executed in that city. Col. A. B. Chambers, editor of the Missouri Republican, and Melody, the jailer, were the humble servants of the wretches in their last hours, took down their tales, and published them to the world, thus doing all in their power to immortalize a gang of villains, and fill their own pockets with picayunes. Each negro represents himself as a hero in his way; having done innumerable mighty deeds.

Seward was born at Whitestown, N. York., studied at the academy, taught school in Syracuse, went to Utica, fell in love with the daughter of Gen. ———, one of the oldest and most respectable families of that section—

"Then follows a long romantic love story, and a period of illicit intercourse, with most bounteous supplies of money and jewelry on the part of Miss ———, with the most urgent entreaties to marry and run away to Canada, with all her fortune, but he [good soul] could not bear to make trouble between her and her father, lest her end her fortune."

Brown was religious—had been a member of Oberlin College—a great man among the abolitionists—in the employ of the Ohio State Anti-slavery Society, to go into the slaveholding states and entice slaves to run off—did a large business in this way in New Orleans and along the lower Mississippi. His disclosures were terrible. For example—our society employs 150 agents in the Southern and Southwestern States, who receive from twenty to fifty dollars per month, according to their success—that is to say, setting down the average at $30 per month, a sum total of $54,000 a year—the slaves enticed off take from their masters from $12 to $15,00, of which they give the Society from $3, to $500, &c. &c.

These and a great many other equally credible matters are palmed off on the good people of St. Louis as true, and the Bulletin and Republican of that city are ready to pounce upon any man with the cry of abolition, who expressed doubt respecting them. Brown, it seems, gave the lie to himself subsequently, confessing to the Rev. Mr. Bullard, that all he had stated about the abolitionists was false. Despite of this, these editors will have it that his first words are the true ones.

If those who are gulled by these heroes of the gallows, only knew what a contemptible figure they cut in the eyes of sober men, removed from the scene of excitement, they would take some pains at least to conceal their imbecile folly.

TO THE METHODISTS.

We copy the following from Zion's Watchman:

The Great Western Convention!

We learn that the third Wednesday in October, 1841, is the time fixed on for holding the Great Western Methodist Anti-Slavery Convention, at Cincinnati, Ohio.—The friends there, it is said, will cheerfully accommodate 400 delegates, free of expense.

No time should be lost! Meetings should be held all over the West, for the purpose of appointing delegates and every abolitionist in the M. E. Church, throughout that vast region of country, should immediately decide to attend, or to write to the convention, if it be any way possible.

And not our friends in the West, merely, but we hope letters of approval and encouragement will be sent from the East, North, and South; and from our friends in the British West Indies.

The Great Western Convention! There must be a general rally! The ball must be kept in motion—the people must be gathered! And, to this end, we expect all the anti-slavery papers, far and near, will publish this notice. We expect our subscribers at the West will procure its insertion in their local papers—we expect the brethren in the ministry, and the class leaders, and members of the church, one and all, will make one vigorous pull, a long pull, and a pull altogether!" If each one does his duty, it will be the greatest and best meeting for the poor slave ever held in this country. We know some of those old weather-beaten farmers of the West, and we believe the sequel will show, that they are ready for this great and good work!

THE MATTER SETTLED.

We copy the following communication of Lewis Tappan with pleasure. After this, we presume, there can be no doubt as to the decision of our Supreme Court.

From the Emancipator.

Slave Decision in Ohio.

Mr. Editor,—It has been stated in several newspapers, that the recent decision of the Supreme Court of Ohio, relative to the slaves claimed by slaveholders in Cincinnati, to entitle the custody of their slaves, after bringing them temporarily into that free State, decided no important principle. That this is a mistake, will be seen by the extract now sent to you, taken from the *Daily Journal,* a paper printed at Dayton, Montgomery county, Ohio. Being desirous of obtaining an authentic statement of the decision, I addressed a letter to my former townsman and school-fellow, Chief Justice Lane, who promptly sent the paper alluded to, claiming, as he said, no credit for the decision, as he had merely pronounced what he had believed to be the law. The article bears the initials of a talented young lawyer—a man who promises to be one of the most eminent counsellors in his State, and who was of counsel in the case in hand. Having been written by him, and transmitted by the Judge who pronounced the decision, it will no longer be cited, it is hoped, that the Supreme Court of Ohio, in this case, has not made any important decision. L. T.

THE SLAVE DECISION IN LEBANON.

The writer was present at the Supreme Court in Warren county when this decision was pronounced upon the rights of slave owners, and thinks no statement he has seen presents the full and exact case.

The writ of error was brought to reverse the judgment of the Common Pleas, in a conviction for a riot. The riot occurred at the same time when some colored persons were leaving one Reins, who was travelling with them through this State to Missouri, claiming them as his slaves. The following is certainly the substance, and I think very nearly the precise language, of the opinion of the Court, as delivered by the Chief Justice—though not quite so full:

"The first objection to the charge of the Common Pleas is, in stating to the jury, that where there is an assemblage of people, and an illegal act done, the jury have a right to infer, without further proof, that they assembled under an agreement to do the act. The proposition, in this absolute and unconditional form, cannot be sustained as law. The act done, would properly be first before the jury, as evidence conducive to the proof of intention, but it is not necessarily sufficient proof.

"It is not necessary to look further into the record to find sufficient cause to reverse the judgment. But another objection is taken to the charge of the Judge, in that part of the bill of exceptions, which is in these words:

"And it appearing from the evidence in the cause that the defendants assembled for the purpose of releasing certain colored persons in the custody of Bennet Rains, mentioned in the indictment and claimed by him as slaves, and that he was removing with them from Virginia to the State of Missouri, and the State having failed to prove that said colored persons were slaves of said Rains, even according to the laws of Virginia, and the defendants insisting that they had a right to inform said colored persons of their freedom, as they believed, from the fact of their being brought into this State, the Court charged the jury, that it made no difference whether said colored persons were free or were slaves, but being found in the family of Rains, the defendants had no more right to interfere in their rescue, by force, though they were free, than though they were slaves, according to the laws of Virginia, but they might peaceably have interfered in behalf of said colored persons; and the Court directed the jury to lay out of consideration all evidence in relation to the freedom or slavery of said colored persons, the prosecutor having established the four first counts of the indictment in this case."

"The bill of exceptions is expressed so obscurely, that we are not certain we understand its meaning. If we rightly comprehend it, the Prosecuting Attorney had failed to prove that the blacks were slaves in Virginia, and the Judge instructed the jury that such proof was nunecessary—for, the Judge adds, whether they were bond or free, a person in Ohio might lawfully appropriate them of their rights, if done peaceably, and without disturbance, although he might be punished if he committed a breach of the peace. Now, we see nothing objectionable in this opinion of the Judge, that the proof of slavery in Virginia was immaterial, because, if a slave there, he became free when brought to this State by his master, since the Constitution and the act of Congress, under which alone the state of slavery subsists in Ohio, applies *to fugitives only.*"

The respected editor of the Cincinnati Gazette will see, that this was not the private or extra-judicial opinion of one judge, but the judgment of the Court, on a point arising in the progress of a case, and presented fully by the record. I am informed, that both Judges united in opinion, not in the judgment of reversal only, but in all the propositions decided. The note of the case, therefore, heretofore published in the Dayton Journal, was in full accordance with the decision; and the Lebanon Star was also justified in declaring this point as well settled as any principle can be settled by a circuit decision. R. C. S.

ELECTIONS IN KENTUCKY.

The elections in some parts of Kentucky, hinge upon the law of 1833, prohibiting the importation of slaves into the state.—In Fayette, the friends of the law have resolved to support Col. Rodes for the Senate, and Messrs. Clay, Todd, and Winn for the House; and a warm contest is now going on in that county. So strong does popular sentiment run in favor of the law, that the opposing candidates have been obliged to avow themselves friends, not to its repeal, but simply its amendment or modification.

The Lexington Intelligencer thus comments on their policy.—

"What sort of a modification of this law do these gentlemen want? To open again the doors to residents buying and importing for their own use, would again render the law obnoxious to the objections urged against it in 1833—the traffic in slaves would instantly re-commence, and the highways and public streets would again present the horrid spectacle of whole droves of human beings bound in chains, half clad, miserable, wretched slaves, driven along like wild beasts; their naked backs lacerated, and bleeding from the oft repeated application of the 'cat o' nine tails,' by their inhuman master—and our fair land would again become the theatre of rapes, murders and burnings such as disgraced our annals before the passage of the law of '33. Such a modification is virtually a repeal—a re-enactment of the law of 1815. If this be the object of these gentlemen, God forbid that we should ever witness its consummation.

We regard the question of the repeal of the law as one involving in a greater degree, the best interests of the people of Kentucky, than any other question ever presented for their consideration. It is a question which the east can be no medium gained. *Those who are not for us are against us.* An attempt to modify the law will assuredly result in its repeal. Mark it! The day that brings forth a successful attempt to amend or modify it, will witness its unconditional repeal.'

The prevention of the introduction of slaves into this commonwealth as merchandize, was not, however, the only object of the law of '33. Not at all. There was a greater, a nobler object had in view by those who gave birth to the law, and secured its adoption. They beheld our younger sisters separated from us not by the flowing waters of the Ohio, far outstripping us in wealth, commerce, agriculture, manufactures, and in all those things which constitute a nation's greatness. They witnessed daily the gushing tide of emigration, through our land, to the far west—they saw the poor but honest, independent laboring men literally driven from their native land—from the graves of their fathers, and all those scenes rendered dear, by a recollection of their early youth, to give place to miserable sets of lordly nabobs—to men who had done nothing towards subduing the country, but who had come with their long train of slaves, to reap the harvest, and drive into exile, the honest laboring men who had sown the seed. It was to check this deplorable state of things—they were unwilling that the children of those whose blood was spilt in defence, and contributed to enrich the soil, should be driven back into the wilderness, to make place for negroes. They desired to check the unequal competition between white and slave labor, that the poor white man might secure, in the land of his birth, a home and an honest livelihood for himself and family. They disputed not about the origin of slavery. They dealt not in abstractions. All believed slavery to be a great political misfortune—they wished to check its immediate growth, and elevate the honest white laborer to his proper sphere. They honestly believed this law would accomplish the great end in view. Time has fully proven their wisdom and the correctness of their anticipations, and in the name of high heaven, we implore those who are in power to offer them, to spare that law. We appeal to you as you love yourselves, as you prize the happiness of your State, as you dread the *curse* of posterity do not touch one letter of that law.

CONGRESS.

July 20th. Senate occupied with the consideration of the Bank bill. House resolved itself into committee of the whole on the Fortification bill. Mr. Jones of Md., made some curious mistakes in regard to abolition matters. We advise him to subscribe to the Philanthropist.—Commenting on the policy of the English aristocracy, he alluded to "the course pursued in a late assemblage at London, called the World's Anti-slavery Convention," & animadverted with some severity on the election of Prince Albert to the presidency of that body; on the presence in it of the minister of Louis Phillippe &c.—The president of the World's Convention was Thomas Clarkson—Prince Albert was not even a member of it—nor was M. Guizot. Mr. Jones has mixed up in his head two meetings of an entirely different character. Since abolitionism is becoming a standing subject for reference in our Congress, we say again, members had better subscribe for the leading anti-slavery papers, so that they may be saved from showing their ignorance on this great question.

Mr. J. thought that in dealing with such a power as Great Britain, we were under special obligations to proceed ourselves on the immutable principles of truth and justice; so that, should hostilities of the most bloody character ensue, we might enjoy the consciousness of a good cause. That is our opinion exactly—therefore, put an end to slavery by all means—for it would be a cruel and horrible thing, were the American people obliged to fight against the slaves, as well as Great Britain. To battle with men, contending for personal liberty—what kind of a cause would that be!

Mr. Weller in discussing the same bill, said "our proper reliance was on the patriotism of the people. If the people on the coast were lacking in patriotism, let them come to Ohio.—They had a few of the old Indian fighters left out there yet, and they were ready to meet the black regiments from Canada as soon as they should appear."

Hurrah for Ohio! We are a very remarkable people. Being some eight or ten hundred miles from the coast, the temperature of our bravery always stands at the boiling point.—Bravery, quotha! Why we can whip even the black regiments of Canada, provided you place the redoubtable Mr. Weller at our head.

The bill was finally taken out of committee and passed. Besides appropriating monies for ordnance, incidental expenses, and the suppression of Indian hostilities, it appropriates about nine hundred thousand dollars for fortifications, equally divided between free and slave states.—Is this equality accidental, or by design?

In the House, July 21st. Mr. Winthrop from the Committee on commerce made a report with regard to investigation of the revenue laws—concluding with the following resolution:

Resolved, That a committee of nine members, not more than one of whom shall be from any one State, be appointed by the Chair, to sit during the recess, for the purpose of taking evidence at the principal ports of entry and elsewhere, as to the operation of the existing system and rates of duties on imports, upon the manufacturing, agricultural, and commercial interests of the country, and of procuring, generally, such information as may be useful to Congress in any revision of the revenue laws which may be attempted at the next session.

Discussion took place upon this till the morning hour had elapsed, when Mr. Sergeant from the select committee on the currency, reported a bill to incorporate the subscribers of a fiscal bank of the United States, which having been twice read, by its title, was referred to the committee of the whole on the state of the Union, and ordered to be printed. Also from the same committee, the bill of the Senate to repeal the Sub-treasury law, with amendments, which were all referred to the committee of the whole on the state of the Union. Mr. Underwood reported a bill to continue the corporate existence of the Banks of the District of Columbia on certain conditions:—referred as above. Mr. Barnard reported a bill to establish a uniform system of bankruptcy throughout the United States. A resolution, declaring the inexpediency of action on this bill at the present session was rejected by yeas, 118—nays, 81.

The House then resolved itself into Committee of the Whole on the Home squadron bill, which being at length reported, was passed, only eight voting in the negative.

In the Senate, the Fiscal Bank bill was reported from the committee and laid on the table.—The Home squadron bill of the House was read twice and referred to the committee on Naval Affairs.

July 22nd. In the Senate, the Bankrupt bill was taken up, and after discussing it, the Senate went into Executive business.

In the House, the report and resolution relating to the revenue laws, were discussed at length, and with much excitement.

In the Senate, July 23. Mr. Preston from committee on Military affairs reported the House bill, making appropriation for fortifications &c., without amendment. The Senate then proceeded to consider the Bankrupt bill. Mr. Nicholson moved to amend so as to include corporations in its provisions, excluding such corporations as are owned wholly or in part by a State. Mr. Bayard moved to amend the amendment by striking out the last part. This amendment being passed, the question was then taken on the amendment offered by Mr. N. and lost —yeas, 16, nays, 34. The bill was finally reported to the Senate, and ordered to be congressed—yeas 27, nays 22.

In the House, the discussion was continued on the report and resolution respecting the revenue laws—the question being on the motion to postpone the further consideration till Monday week. After a protracted discussion the previous question was moved and carried, and the original resolution, that of Mr. Winthrop was passed—yeas, 106, nays 104. Mr. McKeon moved a reconsideration of this resolution, which being discussed, Mr. Proffit moved the previous question, pending which the House adjourned.

July 24th.—The Bankrupt Bill was read a third time in the Senate, and passed—yeas 26, nays 23;—Walker and Young, opposition members voting for, and Archer, Bayard, Prentiss, and Graham, whig members, against it.

The Bank Bill was then taken up, and it was agreed to vote on the several amendments separately. The amendment made in committee, giving to any number of the stockholders of the bank not less than ten, the privilege to inspect any and all private accounts with the banks, &c., was disagreed to by a vote of 26 to 24. In the House, McKeon's motion for reconsideration of the resolution relating to the revenue laws, was adopted, and the resolution laid on the table. The House then in committee of the whole, took up the bill in relation to duties and drawbacks, known as the revenue bill, which was discussed by Messrs. Fillmore and Lawrence, until the hour of adjournment.

July 27th. In the Senate, Mr. Clay was obliged to offer a compromise (?) amendment to his Bank bill;—as follows—

Strike out a portion of the 16th fundamental rule, and insert the following:

"And the said directors may also establish one or more competent offices of discount and deposite in any territory or district of the United States, and in any State, with the assent of such State; and when established, the said offices shall continue, and be provided, nevertheless, that when it shall become necessary and proper for carrying into execution any of the powers granted in the Constitution, to establish an office or offices in any of the States whatever, and the establishment whereof shall be directed by law, it shall be the duty of the said directors to establish such office or offices accordingly."

The amendment was adopted by a vote of 26 to 25. The bill was then ordered to be engrossed —yeas 25, nays 24.

The next day, the question being on its final passage, it was carried—yeas, 26, nays, 23.—The announcement of the vote was followed by loud acclamations in the galleries, but order was at length restored. The same day, the fortification bill was taken up, and after some discussion laid over till Saturday.

In the House, Mr. Adams presented a petition from Wheeling, praying that the free negroes of the country should be sold as slaves or carried out of the country. Mr. Stanley objected to the reception. He thought it contained a proposition as abhorrent to all sense of justice and humanity, as the proposition to liberate all the slaves in the country. It is a queer thing, that Slavery and Liberty both should be alike abhorrent to our ideas of justice.

On motion of Mr. Fillmore the House agreed to take the Bill on Duties out of committee, the following Friday noon; and then went into committee of the whole on the bill. After the committee had risen, the Fiscal Bank bill from the Senate was read twice and referred to the committee of the whole.

The National Intelligencer fixes the 10th of September as the time when Congress will probably adjourn.

COMMUNICATION FROM DR. BROOKE.

This communication speaks the sentiments, we presume, of those of our friends who form what is called the old organization. We shall not engage in any controversy on the question of difference between us, for we value harmony too much. One general remark we may be indulged in making—Ohio abolitionism, I hope, will never stoop so far as to make it a chief object, to glorify or denounce any man or set of men. It has higher game, we trust.

The Currency.—We are glad to see the daily papers of Cincinnati alive to the necessity of having a better currency. All unite in making war on the brokers. The Gazette thinks the remedy lies with the people—let them positively refuse to take the trash issued as a circulating medium. The Cincinnati Chroniele invokes the aid of the Chamber of Commerce. The Enquirer is out against the banks as the true source of the mischief. Whatever may be the result of other remedies, one thing is certain, the *people* can do much if they will. Let them steadily refuse, under all circumstances, to take such abominable trash as for a long while past has been flooding the city, and there will be less motive to deal in it. But, can the law do nothing for the security of the citizen against such imposition?

☞ God is no respecter of Persons.—We commend the article on our first page, under this head, to the attention of the reader. It conveys a pointed lesson in antique style.

The address on the same page, on the subject of political action, is compactly and neatly written, and will be read with profit.

Milwaukee Lead Mines.—These mines are about 80 miles southwest of Cleveland, and extend over 25 miles of country. It is said from 20 to 30 teams arrive every week at Milwaukee, loaded with lead, and return with goods, &c.

MARRIED.

On the evening of July 15th, by Rev. L. French, Mr. John Stevens, to Miss Rebecca Clarkson, both of this city.

NOTICE—ANTI-SLAVERY MEETING.

The Cincinnati Baptists Anti-slavery Society will hold its monthly meeting next Friday evening, 6th inst. at 8 o'clock in the vestry of the first Baptist church corner of 7th and Elm streets.

August 4th, 1841.

RECEIPTS

ON PLEDGES AND DONATIONS.

From the Georgetown, Harrison co., Society, in part of pledge, $10; from Ross Co. A. S. Society, on a former pledge, $8; from Fayette Co. A. S. Society, on pledge, $3; from John Mason, Cincinnati, on pledge, $5; from Dr. Blackstone, Athens co., Ohio, donation, $2; from Obeslin A. S. Society, on Mi. Pleasant pledge, $50; from Young Mens' A. S. S. at Oberlin, on pledge, $5. C. DONALDSON,

Treasurer.

In the Philanthropist of July 28, 1841, the printer made an error in acknowledging fifty dollars as received from E. G. Dyer—the actual amount received was five dollars. C. D.

Receipts by the Treasurer for Mrs. Lovejoy.

From friends in Louisville, Ky., $9; from friends in Finleyville, Washington co., Pa., sent by James Miller, $8; from Amesville A. S. Society, by J. Hunt, $5; from P. Julius Le Moyne, Washington, Pa., $5; from the White Lick A. S. Society, Morgan county, Ia., $2.37; from the Western Female A. S. Society, do. do., 63 cts; from the Abolitionists of Sherburn, N. Y., $8.

C. DONALDSON,

Treasurer.

DONATIONS FOR MRS. LOVEJOY.

Dr. Bailey.—I know not that the following have been acknowledged:

A draft, $10, from Mr. Lewis Tappan, New York. Donations of individuals, by Mr. Watkins, New Richmond, Ohio, $8. By letter, from J. Heaton, Salem, Ohio, $5. Respectfully, yours,

J. BLANCHARD.

Cincinnati, July 26, 1841.

$20,000 WANTED ON MORTGAGE.

Several some of $1000 to $6000 wanted at 10 per cent. interest, for which good Real Estate security will be given.

Apply to

THOMAS EMERY, *Estate and Money Agent, No. 11, East Fourth St.*

Messrs. Woodson & Tinsley, House Carpenters and Joiners, near the corner of Eight and Broadway, Cincinnati, feeling grateful for their patronage since their association as a firm, inform their friends and the public, that they are prepared to do all kinds of House Carpenter and Joiner's work at the shortest notice and on the most reasonable terms.

Woodson & Tinsley.

Cleveland Prices Current.

Corrected Weekly for the Philanthropist.

August, 4, 1841.

WHOLESALE PRICES.		WHOLESALE PRICES.	
Ashes—		Plaster—	
Pearl, lb.	4 50	White, per ton	10 00
Pot,	4 00 4 50	Grey,	8 50
Saleratus,	6 00	Salt—	
Coffee—		Old per bbl.	1 50
Rio,	12½ 13	New	1 62½
Java,	14 16	Provisions,	
Fish—		Beef, per bbl.	—
Salmon, bbl.,	24 00	Pork, Mess	10
Mack. No. 1 bbl.	19	Prime,	7
No. 2,	17	One Hog,	8
Shad Mass.	26	Bacon, Hog round,	4
White Fish, bbl.	6 00	Hams,	6
Lake Trout,	5 00 6 00	Shoulders,	4
Codfish,	3 50 4 00	Butter fresh,	8
Grains—		Cheese New Milk	5 7
Wheat, bush.	100 a 106	Soap—	
Corn,	40	Brown, per lb.	6
Oats,	25 31	White,	16
Barley,	35 37	Castile,	18
Rye,	37	Candles—	
Beans White,	37 75	Tallow per lb.	12 13
Rice, lb.	5	Sperm,	50
Hay, per ton,	12 13	Spices—	
Lime, per bush	30	Cassia per lb.	25
Molasses—		Nutmeg,	1 25 150
N. O. per gal.	37 44	Pimento,	8
Oils—		Pepper,	10
Sperm, gal.	1 12 1 44	Ginger,	10 12½
Whale refined,	62 1 00	Steel—	
Tanner's bbl.	15 19	City manufacture,	6 7
Linseed, gal.	75 87	New York,	—
Feathers, live	37 40	Teas—	
Sugars—		Imperial, per lb.	62 1 00
N. Orleans,	8 9	Gunpowder,	63 1 00
Hav. White,	12 14	Young Hyson,	50 80
Brown,	9 11	Old Hyson,	56 90
Loaf,	15 17	Tobacco—	
Lump,	12 14	Manufactured,	12 22
Fruit—		Cavendish,	30 41½
Raisins, per box,	2 50	Smok. lb. p. per doz.	1 00
Bloom,	2 00	½ do	50
G. Walnuts, lb.	13	Fine Cut	25
Filberts,	13	Flour, per lb.	5 5 25
D. Apples, bush.	63 75	Corn meal, perbush.	44 50
Dried P. bush.	1 50 2 00		

Cincinnati Prices Current.

Corrected Weekly for the Philanthropist.

August 4, 1841.

Flour,	- -	$4 50 a 4 75	
Wheat	- -	75	—
Corn,	- -	20	25
Oats,	- -	31.	

WHOLESALE PRICES.		WHOLESALE PRICES.	
Ashes—		Molasses—	
Pearl, lb:	6	N. O., gall.	30
Pot, "	5.	Sugar-house, 25	40
Almonds, s. s.	15	Mustard, lb.	37½
Alum, lb.	6	Nails, cut, 3d, 8	
Beeswax, lb.	25	4d,	7½
Beans, bush.	62	6d,	6½
Brimstone, r. lb.	6	8d,	5½
Crackers, "	5 6	10 and 20d,	5½
Candles—		Oil—	
Mold, lb	9½ 10	Olive, bask,	5 50 6 00
Dipt, "	9	Winter, gal.	137 140
Sperm "	45 50	Sum. "	1 25 1 30
Coffee—		Linseed "	106
Rio, lb:	12 13	Tan., bbl.	20 00 25 00
Havana,	12½	white, "	15 00 18 00
Java, "	17	Paper—	
Coal, bush.	14 15	Wrap'ng, r. 1	25 2 00
Cassia, lb.	37	No. 1, cap, "	3 25 3 50
Chocolate, "	13 15	No. 2, "	2 75 3 00
Cheese, "	5½ 7	Pepper, lb.	12 13½
Cloverseed,	3 50 4 00	Pimento, "	8 10
Cloves, lb.	37½	Provisions—	
Cordage—		Bacon,	4½ 5
Tarred, lb.	10 12½	B. hams,	6½ 7½
Manilla, "	16 20	Sides,	5 5½
Copperas, "	3 4	Shoulders,	3½ 3½
Castings, s., l.	3 00	Lard,	7 dull
Sugar ket. "	3 00	Butter, plenty,	6 10
Corks, vel., gr.,	50 60	Pork—	
Camphor, lb.	150 162	Mess, bl.	10 00 10 50
Chalk, "	2½ 3½	Prime, "	8 00 12 5
Feathers,	33 a 37	Prime, "	8 8 50
Fish—		Rump, a Chime lb.	7 50 8 50
Herring, box,	75 1 00	Rosin, Tenn. bbl.	$3 75 4 50
Mack., 1, bbl	none	Rum, r. p	$2 50 2 75
No. 2, "	18 50	Rice, lb., beg.	
No. 3, "	4 a 6	Sugar—	
Salmon, 40 lb. bbl	50 00	N. Orleans, lb.	7½ c.
Cod, lb.	6½	Sugar-house,	8 in bbl.
Figs, "	15	Loaf,	14 a 17
Filberts, lb.	10	Lump,	13 a 15
Glass, box—		White Hav's,	11½ 12½
8 by 10	3 50 3 75	Brown, "	none
10 " 12	4 50 4 75	Segars—	
Ginger, race, lb.	12½	Common th.	1 25 1 50
ground, "	12½	Melee, "	20 25
Glue, "	16 20	Spanish, "	10 00 20 00
Gunpowder—		Saleratus, " cask	6½ keg 10
Wade's, kg.	5 50 6 50	Salt—	
Dupont, "	7 00 7 25	Zanesville, bu.	30
Grain—		Kanawha, "	30 33
Wheat, bush.	62 75	T. Island, "	40 45
Corn, "	20	S. Petre, cr., lb.	9 10
Oats, "	31	Shot, bag,	1 75 2 00
Hops, east., lb.	42	Soap, No. 5 lb.	6 6
Hay, ton,	$8	No. 2, "	5 5 1-2
Hemp, cwt.,	5 50 6 00	Turpentine, gal.	75 100
Indigo—		Tallow, lb.	6½ 7
Carraccas, l.	1 75	Teas—	
Manilla, "	1 50 1 62	Imperial, lb.	90 85
Iron, bar,	4½ 5	Gunp'wder, "	90 85
Hoop, "	6 8½	Y. Hyson, "	75 85
Lead, pig, "	4½	Souchong, "	62 70
Bar, "	5½	Tin p.½ X p.	12 50
Whitedry "	10 12½	block, lb.	
In oil, keg,	2 37 2 75	Tobacco—	
Red, lb.	12½ 15	Va Cav., lb.	35 to 45
Logwood, lb.	4½	" 12 Lumps,	16
Cut, lb.	3½ 5	Ky. No. 1, 6tw.	8½
Madder, "	18 19	" No. 2.	7½
Nutmegs	1 25 1 50	Vinegar, gal	12

EXCHANGE OFFICE.

F. H. BRAYTON, EXCHANGE BROKER,

Cleveland Ohio.

☞ Eastern Funds, Specie, and uncurrent Money bought and sold on favorable terms.

R. H. BLACKMER & CO.

Tee-total Temperance

GROCERS & COMMISSION MERCHANTS,

Near Float Bride, Cleveland.

NOTICE—MILK—MILK.

We are now prepared to inform our friends that we still continue to supply this City, with Milk on the six day principle, omitting the Sabbath, and have made permanent arrangements to continue it. All persons willing to sustain us, are requested to send their names and residence to the Office of the Philanthropist.

C. M. Merrell.
N. H. Merrell.

SPRING FASHIONS.

The subscriber is now receiving his Spring stock of Florence or Tuscan Braid, Leghorn and Straw bonnets Misses Flats &c.

Purchasers may rest assured of not only getting the latest fashion, but the best of goods, at prices to suit the times, either at Wholesale or Retail, at No. 5. Fourth street between Main and Walnut.

A. F. ROBINSON.

N. B.—Just received some beautiful Florence Braid Bonnets.

Cleveland Bank Note Table.

(Prepared for the Philanthropist, July 21.)

H. F. BRAYTON, EXCHANGE BROKER.

Ohio.		New York.	
Belmont of St C.	par	Safety Fund.	6 & 7 pm
Chillicothe,	par	Security Bank.	
Cincinnati,	par	Am. bk of Buffalo.	30 dis
Circleville,	par	Binghamptom bk	50 dis
Circleville, (c'd 1818)	10 dis	Bk of Com'rce, Buff.	30 dis
Cleveland,	par	Catarugus co. bk	30 dis
Clinton bk.,	par	Erie Co bk Buffalo,	30 dis
Columbiana,	par	Far. bk Seneca co,	30 dis
Commercial bk Cin.,	par	James bk	25 dis
Commercial bk Scioto,	par	Lodi bk of	30 dis
Commercial bk L. Erie,	par	Mec. Ex. bk, Buffalo,	30 dis
Dayton,	par	Millers bk of Clyde,	15 dis
Farmers bk of Canton,	par	Mech. bk Buffalo,	30 dis
Far. & M. Stonbenville,	par	Phoenix bk Buffalo,	30 dis
Franklin bk Cincinnati,	par	Saratoga bk Saratoga,	25 dis
Franklin bk Columbus,	par	Tenth Ward bk.,	10 dis
German bk Wooster,	2 dis	Tonawanda bk of	50 dis
Geauga,	par	U. S. bk Buffalo,	30 dis
Gallipolis,	par	Union bk Buffalo,	30 dis
Granville,	par	Western N. Y. bk of	50 dis
Hamilton,	par	All others,	3 & 5 pm
Lebanon M. bkg Co	par	Michigan.	
Lancaster,	par	Bank of Michigan,	—
Lafayette, Cincinnati,	par	Far. M. bk, Michigan,	—
Marietta,	par	Eric & Kal R. R. bk,	—
Massillon,	par	Bank of St. Clair,	5 dis
Mech. & Tr. bk Cin.	10 dis	Mech. Bank of St	—
Miamitown	2	Mount Pleasant,	par
Mount Pleasant,	par	Payable at Nowark,	2 par
Muskingum,	par	Bk of Macomb co.,	—
Miami Exporting Co,	5 dis	Bk of Macomb co,	—
Newark,	par	Payable Columbus,	2 par
Ohio Rail Road co.,	par	Michigan State bk	10 dis
Ohio Life & Trust co,	par	Bk of Constantine,	25 dis
Sandusky,	par	Bank of Adrian,	25 dis
Springfield,	par	Mech. Insurance co,	10 dis
Urbana banking co,	2 dis	Merch. Bk. Jackson,	50 dis.
West Union,	—	Bk. Marshall,	25 dis.
Western Reserve,	par	Mich. State Scrip,	20 dis.
Washington,	broke	All other banks,	no sale
Wooster,	par	Missouri.	
Xenia,	par	State bk & branches,	par
Zanesville,	par	Alabama.	
Ohio Pile Notes, 2 & 5	dis	All solvent banks,	10 dis
Indiana.		Tennessee.	
State bk & branches,	par	All solvent banks,	10 dis
Charle

POETRY.

HYMN.

BY J. G. WHITTIER.

A hymn more, O my lyre!
Praise to the God above,
Of joy, and life, and love,
Sweeping its strings of fire!

Oh! who the speed of bird and wind,
And sunbeam's glance, will lead to me,
That soaring upward, I may find
My resting place and home in thee!
Thoo, who my soul, midst doubt and gloom,
Adoreth with a fervent flame—
Mysterious spirit! unto whom
Pertains nor sign nor name!

Swiftly my lyre's soft murmure go,
Up from the cold and joyous earth,
Back to the God who made them flow,
Whose moving spirit set them forth.
But as for me, O God! for me,
The lowly creature of thy will,
Lingering sad and, I sigh for thee,
An earth bound pilgrim still!

Oh! watchers of the stars at night,
Who breathe their fire, as we the air—
Suns, thunders, stars, and rays of light,
Oh! say, is He—the Eternal—there!
Bend there around his awful throne
The seraph's glance, the angel's knee!
Or are thy inmost depths the own,
O wild and mighty sea!

Thoughts of my soul, how swift ye go!
Swift at the eagle's glance of fire,
Or arrows from the archer's bow,
To the fair aim of your desire!
Thought after thought ye thronging rise,
Like spring-doves from the startled wood
Bearing like them, your sacrifice
Of music unto God.

And shall these thoughts of joy and love
Come back again no more to me—
Returning, like the patriarch's dove,
Wing-weary from the eternal sea,
To bear within my longing arms
The promised bow of kindlier skies,
Plucked from the green, immortal palms
Which shadow Paradise!

All-moving Spirit! freely forth,
At thy command, the strong wind goes;
Its errand to the passive earth
Nor art can stay, nor strength oppose,
Until it folds its weary wing
Once more in the hand divine:—
So weary from its wandering
My spirit turns to thine!

Child of the sea, the mountain stream,
From its dark caverns, hurries on,
Ceaseless by night and morning's beam,
By evening's star, and moonlide's sun,
Until at last it sinks to rest,
O'erwearied in the wasting sea,
And moans upon its mother's breast—
So turns my soul to Thee!

O thou who bid'st the torrent flow,
Who lendest wings unto the wind—
Never of all things! where art Thou!
O whither shall I go to find
The secret of thy resting place!
Is there no holy wing for me,
That soaring, may search the space
Of highest heaven for Thee!

Oh! would I were free to rise
As leaves on autumn's whirlwind borne—
The arrowy light of sunset skies,
Or sound, or lay, or star of morn,
Which melts in heaven at twilight's close,
Or ought which soars unchecked and free
Through earth and heaven, that I might
Myself in finding Thee!

Fountain in the Desert.

"He opened the rock, and the waters gushed out; they ran in the dry places like a river."

He spoke, and from the barren rock
A crystal fountain burst:
Streams through the arid desert ran,
To slake the traveller's thirst:
Oh! fountains were bestow'd on heaven,
For that new type of mercy given.
They drank—the wayworn host of God,
And every languid eye
Looked bright again, as stars gleam out,
When shadows have passed by.
How grateful to the burning brow,
Was that cool fount's luxuriant flow!
Oh! deemed they not its worth beyond
The costliest diadom?
Could aught of finest gold compare,
Or pearl, or lustrous gem,
With those pure bubbles, as they broke
All glist'ning from the desert rock?
Love burned anew, and notes of praise
Arose to Abraham's God,
While yet again their pilgrimage
With cheerful feet they trod;
Onward, a chosen joyful band,
They hastened to the promised land.
Behold a better fount appears
'Mid life's drear wilderness,
Whence streams of living water flow,
The thirsty soul to bless;
Forth from a rock issues free,
And boundless as eternity.
The fever'd spirit, sore oppress'd
With earthly woes and care;
The weary, and the guilty too,
May find refreshment there;
Hope springs and blossoms like the rose,
Where this celestial fountain flows.
And oh! can aught exceed its worth,
Bright gems, or purest gold?
Seem not the choicest things on earth,
Its stores of wealth untold,
Less than the fading hues of even,
Compared with this best gift of Heaven!
Come ugly, pilgrims, faint and worn,
For you a fount has burst;
A Rock is open'd 'mid the waste!
Come, freely quench your thirst,
Then as on eagle's wings arise,
Soar for your immortal prize!

From the New Genesee Farmer

Farmer's Daughters and Homes.

MESSRS. EDITORS.—In remarking on the causes of unhappiness and discontentment among educated farmers daughters, and the reasons which lead so many of them to forsake their homes and seek a residence in the city,—I before attempted to show that a wrong system of education is one of the most fruitful causes of these evils. My object at this time is to show that mis-education is by no means the only cause; and to inquire whether our fathers and our homes are not often as much to blame in the matter as our teachers and seminaries.

Many of the most respectable farmers in this country, never enjoyed the advantages of early education, and have had no opportunity for acquiring a knowledge of, or taste for, the more refined comforts of life; especially those intellectual enjoyments so indispensable to the happiness of a well cultivated mind. They were brought up among the pioneers of this land, and their education consisted of the toils and privations incident to the early settlement of a new country. But now they find themselves in very different circumstances—in possession of a handsome competency, and surrounded by an enterprising and intelligent community. Public sentiment and the spirit of the age now require that the rising generation should receive a higher degree of education than was formerly deemed necessary: and therefore, in order that their children may appear respectable in the world, and be qualified to fill their places in society with credit and advantage, they are sent to the best schools in the land, and much care and expense bestowed on their education.

Let us now suppose, as is often the case, that the daughter of such parents spends two or three years in a good boarding school, where her mind becomes well stored with valuable learning; her manners and taste become refined and cultivated, and she is every way fitted to adorn society and bless her family and friends. But let her leave school and return to her home, and unless it is different from the majority of farmers houses in this country, it is not surprising that she soon becomes unhappy and discontented, or at least, that she should wish to change her situation for one more congenial to her taste and feelings. The reason of this is obvious when we observe few farmers take any pains to make home attractive—it is not loved because there is nothing about it to render it lovely. The educated and intelligent daugther finds nothing within or around it calculated to please the mind or delight the eye—nothing to gratify her taste, or call into exercise those faculties which she has long been cultivating, and which afford her the highest kind of enjoyment. No good selection of books and periodicals to furnish food for her active mind during leisure hours; no useful garden, with flowers, shrubs, and winding paths, where she can luxuriate on Nature's charms; no fragrant rose or climbing honeysuckle asks her training care, and no shady bower or vine-clad arbor invites her to

"Converse with Nature, and commune
With Nature's God."

And what is worse than all, she seldom finds a congenial spirit with whom to share her pleasures or her griefs. On the contrary, even those to whom she has a right to look for kindness and sympathy, not unfrequently treat her with indifference, or ridicule what they think her excessive refinement. Under these circumstances it is impossible for her to be happy or contented; and were it not from the pleasure she derives from making her useful, and the natural affection that she feels for her "kindred according to her flesh," home would be to her a prison-house from which she would embrace the first opportunity to escape. Bet she incomodate father wonders that his daughter grows tired of home and seeks enjoyment in a city life!—Teachers and seminaries are made to bear the blame, and thousands grow up in ignorance who would otherwise enjoy the blessings of education.

Let no one suppose that this is merely an imaginary picture, for such cases are far too numerous. It is a ruinous error to suppose that a liberal education renders unfitted for rural life; on the contrary, it is calculated to make that life doubly pleasant, provided it is accompanied with those charms which the refined mind always associates with its ideas of a residence in the country. Let farmers who desire their children to follow their profession and love their homes, consider this subject, and see that their homes are rendered lovely. Then, and not till then, will the profession of Agriculture be speedily elevated to that rank and respectability which it so eminently deserves.

ANNETTE.

Maple Grove, 1840.

Silk Culture.

We copy the following letter of interest to the silk-growers or those who would encourage the growth and manufacture of silk in Ohio, from the Ohio Statesman:

Mt. Pleasant, Jefferson county O., May 20, 1841.

DEAR SIR.—Your letter of the 15th is at hand, and it gives me much pleasure to answer your inquiries in regard to killing the crysalis in cocoons. The mode of camphor or charcoal is decidedly the best and safest yet discovered in this country. The process with camphor is in proportion four ounces to ten bushel cocoons. Moisten the camphor with the alcohol sufficient to pulverize it. Take an air tight box, sprinkle camphor on the bottom, then put in a layer of cocoons; then sprinkle on camphor, and so on alternately till full. Put on the lid and paste paper around the joints to exclude all air,—forty-eight to fifty-six hours will suffocate them completely, after which dry them in the shade on a floor or shelves spread thin. The room to be well ventilated; and they should be kept well aired until reeled.

For process with charcoal, construct an air tight room, say six by eight feet—fill it with open work hurdles or shelves, eight or ten inches apart; spread the cocoons on them and set in your room of charcoal on fire and close up the door tight. You can easily ascertain when the crysalis is suffocated by cutting a cocoon; then dry and keep them as above described. In all cases the crysalis should be killed as soon as the worm has finished spinning.

I am prepared to feed extensively this season. I have three large cocooneries, all fitted up complete, and thirty or forty acres well stocked with trees—my manufactury is in daily operation, and I am constantly adding improvements and machinery. We make and do within ourselves, viz: reeling, winding, twisting, dying, warping, weaving, printing, &c. Our manufactured goods are pronounced equal to the same descriptions of foreign. They consist of plain and flowered velvets, plain and flowered seventeen for vesting, the various kinds of dress silks, cravats and haudkerchiefs, white colored and printed; silk coat cloth, hat plush, silk caps and many other descriptions. I purchase all the good cocoons, brought to us for sale, at $3,50 to $4 per bushel, excluding double, cut out and soft indented or imperfectones. And silk properly reeled of eight or ten fibres, from five to six dollars per pound, payable half cash and half silk goods. Also, we manufacture any reeled silk sent to us, into any description of goods desired by the owner, charging the regular prices for manufacturing, many have a desire to have their own productions, it is a laudable pride I take great pleasure in encouraging.

Experience is daily confirming my opinion that the silk culture and manufacture is soon to be an important and lucrative business in the Ohio valley, and I hope especially in our own state. Our citizens should demand of the next legislature an increase of the State bounty to twenty cents per pound on cocoons and one dollar per pound on reeled silk for the next eight or ten years. This would firmly establish the business, and add immensely to the prosperity and capital of our citizens, employing an unproductive part of the community, and saving an annual outlay of many millions of dollars for the foreign silk we consume, and which we can produce for half the expense it costs us to produce the flour, pork, &c., we export to pay for them. In feeding worms I would suggest to you the free use of air slacked lime as a preventative against disease—sift just sufficient to whiten the cocoons with it. Keep them clean; the temperature regular, and avoid disturbing them when moulting. This with regular feeding will insure success. Yours with respect.

JOHN W. GILL.

Vermont Butter.

The county of Caledonia, in Vermont, has long been celebrated for its dairies, and its butter and cheese have frequently carried off the prizes from places where the competition is open to the whole Union. Caledonia, as its name imports, was chiefly settled by Scotch families and the chief of the country is strongly observable in that agricultural district. The editor of the Farmer's Visitor spent a few days in that country, not long since, and has given some interesting notes of his visit, connected with the agriculture of the place. In the best dairies, those from which the butter that took the high premiums of the Massachusetts society came, the milk is allowed to stand about forty-eight hours before cream is taken from it. It is then churned in the old-fashioned wooden hand churn, worked in cold water, which is repeatedly drained off, until the milk entirely disappears, and the less the butter is worked, the better it is deemed. Working, in the manner commonly practiced to free it from the milk, is condemned in these dairies as injurious to the quality of the butter, leaving it tough or stringy, and causing it to adhere to the knife. In the dairy of Mr. Bachop who has obtained five premiums at Boston for butter—two of $100 each, and three of $50 each—the milk in warm weather stands thirty hours, and in cold, forty-eight hours. In the hot season, in this dairy, six pounds of salt is allowed to 100 pounds of butter, and in cold weather four pounds. No saltpetre is used; but about a pound of finely powdered loaf sugar is sprinkled into each hundred pounds of butter. The butter in these dairies, when made, is placed in firkins, which hold from thirty to fifty pounds. It is packed so as to be very solid, and the surface of the butter in the firkins is covered with a thin white cloth, over which fine salt is spread. Some cover the surface with a pure brine and clean cloth. Caledonia butter always commands a higher price in market and that from premium dairies ranges from twenty-three to thirty cents per pound. The summer yield of butter from a cow varies from 100 to 125 pounds each, taking the whole dairy, heifers and cows. That the dairy business, even at such a distance from market, is profitable, is shown by the fact that nearly all the principal families engaged in it for any time have from small beginnings, arisen to opulence. The agricultural products of Caledonia, independent of the dairy, are described as ample; and from every part of the country proofs are accumulating of the excellence of the crops, and the rich reward which has waited on the labors of the husbandman.—*Albany Cul.*

Low Prices Favorable to National Exports and National Wealth.

MESSRS. EDITORS.—Within the last two weeks 12,800 to 15,000 barrels of flour have been purchased at $4,75 in New York, for shipment to England. Before this can be conveyed there, it must pay 50 cts' per barrel freight, $2 duty in the English port, and about 25 cts. commission, &c., which will make the price to the consumer in England, about $8,50.

Thus, in spite of a duty of $2 per bbl. on American flower in England for the protection of her agricultural interests, their profits are very much reduced by the competition of our bread stuffs in their own markets.

The friends of the free trade in the United States may well cite the above facts to show the bitter fruits of a high protective tariff. They say that it only inflates prices at home, thus enabling the British manufacturer to undersell us not only in the foreign market, but also in our own ports. The experience of the last few years most positively shows that the low prices of our agricultural productions have had the effect to treble our exports of manufactured articles, a consummation which could not have taken place under a protective tariff with high prices, for the necessaries of life and consequent high prices of labor.

When the agricultural staples of a country are sold at low prices, the price of manufactured articles conform to them,—both become substantially the articles of exportation, and the country gets out of debt much faster than it would, if prices were so high as to stop exportation. Another and paramount advantage to the country, from the low prices of its productions, is the great spur it gives to our maratime commercial interests. We now no longer hear of ships rotting on our wharves; they are busily employed carrying the surplus products and our work shops to every part of the world.

But although we are opposed in the main to a tariff exclusively for protection, we feel that a tariff for revenue should be so mended and increased as to act as a counterveiling duty, while it also protects those branches of American industry which have already commenced in the absence of all protection.

It is said that every hogshead of tobacco shipped to France pays an impost there of $300—As France cannot produce tobacco, this duty is ten fold as onerous to the American tobacco planters, as the operation of the corn laws of England can be to the wheat growers of the United States, as our foregoing remarks will explain. Hence we premise that the most fastidious advocate of free trade will not oppose counterveiling duties on French silks and wine.—*New Gen. Farmer.*

London Christian Observer.

Memorial of Mrs. Hemans.

A better memorial of her than any from her own pen, or from the recollections of her family, will be found in the beautiful testimony of an attendant, who has since followed her beloved mistress to the heaven of rest. It occurs in a letter written by her a few months after Mrs. Hemans' death; and it is a remarkable instance, not merely of innate susceptibility and delicacy of feeling, which are not confined to any particular rank or station, but of an intellectual refinement, like that of the "Dairyman's Daughter," which is not usual among persons of her station in life. It seems as if her intercourse with Mrs. Hemans had etherialised some one in no mean degree, much the Scriptural knowledge and humble faith of the dependant, were blessed to her highly gifted mistress.

"It is a continual cause of thankfulness to me that I was so wonderfully supported, even to the last sad hour—sad it must ever be to me: it is a thing not to wear off. Oh, no! with me it seems to deepen daily—remembrances grow dearer.

"My thought of her is like some hidden treasured thing which no power could win from me. I feel that it would be down-right selfishness in me to wish her back; it may well be said this was not her rest. She ever seemed to me as a wanderer from her heavenly Father's mansion, who knew too much of that home to seek a resting place here! She often said to me "I feel like a tired child—wearied and longing to mingle with the pure in heart." At other times she would say, "I feel as if I were sitting with Mary at the feet of my Redeemer, hearing the music of his voice, and learning of him to be meek and lowly." At others she would say, "Oh Anna, do not you love your kind Savior? The plan of redemption was indeed a glorious one; humility was indeed the crowning work. When any body speaks of his love to me, I feel as if they were too slow; my spirit can mount alone with him to those blissful realms, with far more rapidity.

"My heart gets too full for utterance when I think of her affectionate manner to me. She often told me that she believed I had been sent to her in answer to her earnest prayer, and said that, whatever might be her fate, I might always feel that my being with her was not in vain. These were her words, and the Searcher of hearts only knows how thankful, yet humbled, I feel for such an inestimable blessing. It is one for which I feel that I shall have to render an account. May it prove a blessed one! I wish I could tell you more of her, but I said, but my language is poor, so weak, that when I would try, it seems as if I were robbing her words of their brightness; but then I know that none can speak as she did. These are not words of course; no, I can truly say my ties to earth are weakened, because she is no longer here."

Rev. E. K. Avery.—A correspondent of the Boston Traveler, writing from Rhode Island, states the following:—"The murder of Miss Cornell was committed, if committed at all, on the night of the 20th of December, 1832, and on that night Mr. Avery was absent from his family in Bristol. He could not satisfactorily account for the time he was absent. In his examination, however, he said that in the evening of the 20th of December, he was returning home from the coal mines on the island of Rhode Island; and while on his way he saw and spoke to a man and boy, who were driving a flock of sheep.—If he could have proved that he saw the man and boy at the time alleged, his innocence would have been established beyond a shadow of doubt or dispute. Unfortunately, in despite of every effort, they could not be found. I was conversing on this subject, a few days since, with a distinguished gentleman, of Bristol and he informed me of the astounding fact, that the man and boy have recently been discovered, and the boy, now a full grown man by the way, has by affidavit, substantiated every word Mr. Avery asserted on his examination!!

"My information comes to me from a source too respectable to be doubted, and I impart it to you with great satisfaction."

Extraordinary Escape from Ice.—For the following interesting communication we are indebted to the author, a gentleman who, at the period alluded to, was an officer in the service of Great Britain, and was on his way from New foundland to Ireland.

[From the New York Commercial Advertiser.]

As public opinion appears still to be much divided regarding the fate of the unfortunate steamer President, it is thought as possible no narrative of my escape from it in a passage of mine across the Atlantic, which, though no nautical man, I have crossed at least a dozen times. On the 19th of February, 1829, I left the harbor of St. Johns, N. F. in the brigantine St. Patrick, of one hundred and twenty-eight tons, Power, master; a passage-way or canal having been cut through the ice to admit of our departure, and we kept our course under full canvass, until about 5 o'clock, when I heard a rumbling noise against the sides of the vessel which led me to suppose he had fallen in with ice, an opinion which was confirmed on getting on deck. I remonstrated with the captain on the imprudence of continuing his course, and advised him to steer south, but he assured me there was no cause for apprehension, as we were only passing through *some lolly*, which we would soon clear. I therefore returned to my berth. About 6 o'clock the next morning, feeling no motion, I got on deck, when, to my astonishment I found the brig firmly embedded in a mass of ice, interminable to view from the mast head. Immediately after breakfast the captain made an attempt to cut out an a way for the vessel, but to ascertain if we might find an outlet of escape; but after an absence of several hours each in a different direction, it was turned unsuccessful. Feeling confident that our winter quarters were to be in the ice, I made such arrangements as would best enable me to meet the emergency, having on board a family consisting of seven children, the eldest not sixteen years old, and four of them females, with a governess and two servants. I therefore got the sailors to form a small circular walk upon the ice, to allow my children to take exercise, immediately outside the vessel; and with an intelligent fellow passenger from Germany, traversed the ice in every direction, and as far as we could with safety, being obliged to keep distinctly in view the top sail yard, kept continually at the mast head; our greatest distance at any one time being about four miles. Thus situated, but changing our position about twodegrees, we remained out until the 21st of March, when we were relieved by a most providential interference, which at first we had every reason to believe would cause inevitable destruction to the vessel and its inmates, a NIP. It is not my intention to describe this extraordinary phenomenon, and its magnificent appearance and influence; suffice it to state briefly at present purpose to say, that about 5 o'clock on the afternoon of the 22nd of March, we had the satisfaction to see it pursuing its irresistible course eastward, making for itself a passage about a mile wide, and by affecting the ice where we lay as to cause it to divide in large blocks, enabling us to effect a passage through them into the open channel of the roller, which we saw we followed at a respectful distance for about thirty-six hours, when we got clear of the solid mass. On the 6th of April we arrived in Cork to the astonishment of those, and who came to see us and had given us up as a lost vessel.

Were it not for the roller I am satisfied we should have remained in the ice until it floated to a more southerly latitude, and in that case the consequences could not have been expected previous to the end of May or beginning of June; in such a position I think it possible, though perhaps not probable, the President may now be placed.

I will now offer a few remarks on another Atlantic excursion of mine which has induced me to give preference to steamers in a heavy gale; about 2 P. M. I left Dublin in the Britannia steamer for Liverpool; 2 o'clock was the hour at which we were to leave, but it blew so hard the captain felt unwilling to put out; at two o'clock the wind had increased to a most alarming height, and the captain ran for Holyhead which we made about three the next morning; then instead of entering the harbor the captain kept traversing a circle of four or five miles, ready if necessary to run in, and if not to pursue his course to Liverpool as soon as he felt he could safely do so, during that gale the New Castle packet ship Albion and British sloop of war Nimrod were wrecked; one if not both of them passed close to us with its helm unmanageable but we were unable to afford assistance. We reached Liverpool in safety about 10 the next morning. It was if I recollect rightly, on the 1st of January, 1825, but I am not positive as to the time. Since then I have preferred a steamer in a gale.

PREMIUM FURNITURE.

MITCHELL, MOORE, & Co. Furniture and Chair manufacturers, Citizen's Cabinet Warerooms, No. 2 Second-street, between Main and Sycamore-streets, Cincinnati. Grateful for the liberal patronage which they have received since their association as a firm, inform their friends and the public generally, that they continue to manufacture and keep constantly on hand, a general assortment of articles in their line of business. It being their aim to merit a share of Michel, Moore & Co. to sustain their reputation, they have therefore determined to employ none but experienced workmen, and use good materials in their manufactory.

They respectfully invite their fellow-citizens who may want to purchase articles in their line of business, to call and examine their stock.

MITCHELL, MOORE & Co.

nov 27th.

Ohio Mechanic' Institute.—This is to certify that Messrs Mitchell & Moor exhibited at the Third Annual Fair of the Ohio Mechanic's Institute, several specimen's of Furture, viz, a workstand, table, and a birdseye maple bedstead, which are adjudged to be the best work exhibited.

Given under our hand this 27th day of June, 1840.

JOHN P. FOOTE, Pres't.
L. T. WELLS, Sec'y.

CINCINNATI ENGLISH AND FRENCH ACADEMY FOR YOUNG LADIES.

MISS BLACKWELL, *Principal.*

The course of study comprise Reading, Writing, Sketching and the rudiments of Drawing, Arithmetic, Grammar, Ancient and Modern History and Geography, Natural and Moral Philosophy, Botany, Composition, the French language and Vocal music.

The system of instruction pursued in this Institution will secure to its pupils a sound education in the several departments of English study, and in the valuable art of conversation so conducive to the formation of habits of distinct and ready observation, while daily recitations and other exercises in the French by all the pupils, without exception, will offer very superior advantages to those parents who desire that their daughters should become proficient in the use of that language and the introduction of singing in frequent alternation with the different studies during the hours of instruction, cannot fail to have a beneficial effect upon the health spirits and voices of the students.

Young ladies residing in the Academy will receive the unremitting attention of the Principal, with regard to their health, comfort, improvement in personal deportment, moral and intellectual progress.

The Academic year will be divided into two sessions of twenty two weeks each with a vacation during the months of July and August.

TERMS.

For Boarding and Tuition,	$250,00	Per Annum,
" Tuition only.	50,00	payable half
" Piano, Harp or Guitar,	50,00	yearly.

Greek, Latin, Italian German, Drawing, Painting &c. on the usual terms.

FARMS AND COUNTRY SEATS FOR SALE.

A pleasant Country Seat with 9 acres of rich land situated upon a McAdamized road, 3 miles from town. The improvements consists of a new house with two good rooms, a cellar and portico; a frame stable and a cistern. This is a delightful retreat for a family during the Summer months.

A fertile Farm of 80 acres, situated 5 miles from town, with 65 acres in tillage, a frame house with four rooms and a cellar; also a log house, a frame barn, a tenant's cabin, a small orchard and a garden. The land is good, well located for cultivation, watering with springs, and fenced with posts and rails.

A fertile farm of 100 acres, located 6 miles from town, and close to a McAdamized road. It has 90 acres in tillage, a good orchard of 8 acres of apple trees, a frame house with 5 rooms, a cellar and a porch, a large frame barn, a stone room, a well, and several springs. The land is rich and level.

A Country Seat with 26 or 60 acres of land, situated on the Lawrenceburg road, and the Ohio, 7 miles from town, with about one half in cultivation, an excellent new frame house built in cottage style having 4 rooms, a hall, a porch and a cellar; also a wood house, a log house, a cistern and a few fruit trees. The house stands upon a mound, and has a fine view of the river and the surrounding country.

A Country seat with 17 acres of superior land, located upon a McAdamized road, 3 miles from town, with 7 acres in culture, the rest a delightful grove plauted with fine grass. The improvements comprise a new frame house with 7 rooms and a hall; also a frame stable for 10 horses, a smoke house, 2 wells, an orchard of 250 choice fruit trees, and a large garden tastefully laid out, and planted with 100 Isabella and Catawba vines.

A good farm of 100 acres, situated 7 miles from town, in a healthy region, having 60 acres in cultivation, a brick house with 9 rooms, a cellar and a porch; also 2 frame barns, a milk house, a stable, a wood house, a well and many springs; likewise 2 orchards, a garden and a yard well paled. The land is chiefly in grass, good quality and well located for tillage.

A farm of 160 acres, situated 9 miles from town, upon a turnpike road of the commission road, with 40 fruit trees, 2 good wells, a spring and a log house. The land is good and favorably located for tillage.

A farm of 55 acres, situated upon a road 8 miles from town, with 40 acres in tillage; a house with six rooms, a large orchard of excellent fruit trees, a well and many springs. The land is good, well cultivated and all fenced.

A Farm of 135 or 90 acres, located 10 miles from town, having 70 acres in culture, 40 fruit trees, a good stone house having 10 rooms, a cellar and 2 porches a brick house with 5 rooms and a cellar; also a frame milk house, a frame barn and a smoke house. The land is fair quality, well watered and calculated for a Dairy Farm.

A desirable Farm of 200 acres, situated 9 miles from the Court House, with 75 acres in culture, a new house with 6 rooms, a cellar and a portico; also a new frame, two apple orchards, containing from 200 to 300 choice trees; likewise a garden with quince, cherry, pear, plum, raspberry and currant trees. The land consists of rich bottom and good upland.

A fertile farm of 108 acres, situated upon a Turnpike road 6 miles from town, having 90 acres in cultivation, an excellent frame house with 8 rooms, a cellar kitchen and two porches; a tenant's house, and extensive frame barn, a stable for 8 horses, and a large corn loft; also tool, shed, wagon, gear, wash, carriage and cider houses,—two wells, several cisterns and many springs; also a superior orchard of choice trees, a culinary garden with many fruit trees and grape vines. The land is very rich, level, and well fenced with posts and rails, and ready for the fields. The buildings are new, well painted, laid out with a good taste and calculated for a gentleman of fortune.

A farm of three hundred acres, situated 29 miles from town, upon a good road and a canal, having 100 acres in cultivation, two apple orchards of 8 acres grafted fruit trees, a large brick house with thirteen rooms, an extensive dining room and a cellar; also two commodious barns with piles for hay, a well and numerous springs. The land is first and second bottom and hill. The house is now used for a tavern. There is a lock upon the premises with 10 feet fall.

A good Farm of 160 acres of level land, situated upon a road, 34 miles from town, having 90 acres in tillage, a frame cottage with 6 rooms, a hall and a porch; also an excellent frame barn with stables, a log house, a garden well fenced, and well stocked with choice vines and quince trees; likewise two orchards of choice apple, pear, cherry and peach trees, a well and several springs. The land is favorably located for tillage, the neighborhood good and salubrious.

A fertile Farm of 200 acres, located 45 miles from town, having 100 acres in tillage; a good frame house with 6 rooms, a cellar, and two porches; also a new frame pork-house, a frame house, a stable and an orchard of bearing apple trees. The land is rich, and consists of bottom and upland. It is considered one of the best farms in the vicinity.

A Farm of 300 acres of good land, situated upon the Ohio 75 miles from town, with 200 acres in cultivation, a young orchard of grafted apple trees, a good hewed log house, and an excellent spring. There are 200 acres of bottom and 100 of upland. It has the reputation of being an excellent farm.

A desirable Stock Farm of 508 acres, situated in Illinois, 20 miles from the Mississippi and 4 from a country town. The land consists of one half prairie, and one half wood, with 150 acres in cultivation, 2 log houses, a log barn, a good well, a frame house for horses for cattle, and an excellent orchard of 4 to 6 acres of apple, plum and peach trees. It has a large range of unfenced prairie for summer pasturage, and a thick grove near the house for winter shelter.

Farmers and Citizens who wish to dispose of their estates can, by application to me, have the advantage of an extensive advertisement of their property in English and German, both in Europe and the United States, without cost to them, unless sales be effected:

Very many other farms and Country Seats for sale; also several brick tenements and dwelling houses in the City. Eligible Houses in various parts of the city for sale. Citizens and emigrants are invited to call for full information, which will be given gratis, if by letter, *postage paid.*

Capitalists can obtain 10 per cent. interest upon Mortgage, or the best personal security at long periods; or 6 per cent. at 10 days sight.

Persons desirous of receiving money from England, Wales, Ireland, Scotland, and other parts of Europe, can have the cash paid them in Cincinnati, as soon as the payment is advised by the English bankers. English Bills of Exchange, Gold and Bank of England Notes bought and sold.

☞The experience of *nine years* in the sale of Real Estate, enables me to furnish correct and valuable information to Emigrants.

THOMAS EMERY, *Estate and Money Agent, No. 11, East Fourth St.*

PETER'S PILLS.

GREAT ARRIVAL!—18 bushels, or 75,000 Boxes of Peters' Pills.—The subscriber has made arrangements with Dr. Peters, of New York, to be supplied by the quantity with his Pills. All dealers can now be supplied at New York prices.

Of all the Pills we have any knowledge of these are the most valuable. In no instance have they failed to accomplish every thing they promised, and numbers who have been for years lingering with some obstinate orchronic disease, now add their testimony in behalf of this valuable medicine.

Their properties as an anti-bilious and aperient medicine are unrivalled; all who use them, recommend them; their virtues surpass all eulogy and must be used to be appreciated. The weak and delicate will be strengthened by their use, not by bracing, but by removing the cause of weakness, the gross and corrupt humors of the body. They require no change in diet or care of any kind. Plain directions accompany each Box, so that every one is his own competent physician

Dr. Peters has spent much time in experimenting, with different vegetable medicines, for the diseases of the liver and now offers his Vegetable Pills as the best most convenient, and cheapest medicine that can be prepared for general use.

One great quality of his Vegetable Pills is, that they have the alternative principle combined with their cathartic, or operative qualities, so that they not only cleanse the stomach and bowels by purging, but they regulate the liver, change the morbid secretion strengthen the digestive organs, purify the blood, invigorate the circulation, and gives tone and energy to the nervous system.

They are mild and pleasant in their operation, and convey almost immediate conviction of their efficacy from their first dose. They can be taken by any person of any age, and the feeble, the infirm, the nervous and the delicate, are strengthened by their operation, because, they clear the system of bad humors, quiet nervous irritability, and invariably produce sound health.

The vegetable Pills are a sure remedy for jaundice, sick and nervous headaches, dizziness, costiveness, sickness of the stomach, heartburn all bilious complaints fevers of all kinds, and if taken at the commencement will invariably check their progress, and save the patient from a protracted and dangerous sickness. They are invaluable in nervous and hypochondrical affections, loss of appetite, and all complaints to which females alone are subject. They operate as a mild and speedy purge, and are a safe and certain remedy for worms in children.

☞Peters' Celebrated New York Vegetable Pills, are for sale by W. H. Harrison, and Harrison and Glascoe, Cincinnati, and throughout the United States, Canadas, Mexico and West Indies.

COUGH LOZENGES

Sherman's Cough Lozenges.

Are the safest, most sure and effectual remedy for Coughs, Colds, Consumptions, Whooping Cough, Asthma, Tightness of the Lungs or Chest, &c., &c.—The proprietor has never known an instance where they did not give perfect satisfaction. Nine hundred thousand boxes have been sold within the last three months, returning to health persons in almost every stage of consumption, and those laboring under the most distressing colds and coughs. They do not dry up the cough, but render it easy, promote expectoration, allay the tickling or irritation, and remove the proximate or exciting cause. They are made from a combination of the most valuable expectorant, or cough medicines, and are undoubtedly superior to every thing in use for these complaints. Hundreds upon hundreds of certificates have been offered of their wonderful virtues, from those who have been saved from an untimely grave, and restored to perfect health, by using them.

The Rev. James Kant had suffered with a distressing cough, pain in his right side, night sweats, and all the usual symptoms of the consumption. He tried many popular remedies, but all in vain. He consulted some of our most distinguished physicians, and they told him he had the consumption, and must prepare to die, as he would not live a month. A friend advised him to try Dr. Sherman's Cough Lozenges, as they had cured several that had been given up. He did so, and to the unspeakable joy of all his friends, he immediately began to grow better, and in a few days was entirely cured; and he is now again, through the divine blessing, permitted to minister to his loving flock.

James Grant, No, 4 Ann street, cured of a most distressing cough in one day by a few doses of Sherman's Cough Lozenges.

Mrs. Jenkins was given up as incurable, and expected daily to breathe her last. She was cured in a few weeks by the celebrated Lozenges.

The Rev. Dr. Eastmond has used them in his family, as has also several members of his church and he says no cough medicine ever was half so efficacious.

Dr. Allen, a distinguished physician of this city says he has used Sherman's Lozenges in his practice, to great many cases, and they always proved effectual.—He has always been able to cure the most distressing cases of recent standing in one or two days.

We used Sherman's Cough Lozenges in our families and they never failed to cure the worst cases in a few days. We recommend them to all who are afflicted with coughs, colds, whooping coughs, asthma, tightness of the chest, consumption, &c. &c., as the best remedy they possibly can use.

Rev. James O. Kent, New Haven,
James Hunt, 675 Greenwich st.,
Rev. J. N. Moffat,
Benjamin Crombie, 645, Broadway.

References also, to S. B. Andrews, Judge J. L. Spencer Benjamin Crombie, Dr. Coleman, G. G. Dodge, and the many thousands who have been cured by them.

Prepared by A. SHERMAN, M. D.
106 *Nassau st. New York.*

Just received by W. H. Harrison, & co. Druggists corner of Fourth and Main street Cincinnati; and by most of the principal merchants in the state of Ohio, Virginia, Pennsylvania and throughout the United States.

☞Price only 25 cents per box.☜

WORM LOZENGES

Sherman's Worm Lozenges.

Are the greatest discovery ever made, for dispelling the various kinds of worms, that so frequently and distressing annoy both children and adults. They are an infallible remedy, and so pleasant to taste that children will take them as ready as a common peppermint Lozenge. Many diseases arise from worms, without it being suspected. Sometimes a very troublesome cough, pains in the joints of the limbs, feeling as if dead, &c. &c. are occasioned by worms, and will be cured by using this celebrated medicine.

Capt. Coffin of Nantucket, consulted Dr. Sherman, on account of his son, eight years old. He had been in a decline for several months, and attended by four Physicians who could give him no relief. His symptoms were leanness, pallid hue, very offensive breath, disturbed sleep, broken off by fright and screaming, headache, a distressing cough, which was heard through the day, and of the anus towards night, with slimy discharges from the bowels. The Doctor pronounced the case of one of worms, and recommended his Worm Lozenges. After the first dose the child ran to his parents, frightened at the quantity of worms that came from him—he began to mend at once, and before he had used one box he was entirely cured.

The Rev. Asher Townsend's little girl, nine years old, was given up as incurable, by two physicians. She was fast wasting away, and was so miserable, that the death was alone looked to for relief. Three doses of Sherman's Worm Lozenges entirely cured her.

Dr. Hunter, another celebrated physician, uses no other worm medicine in his practice.

Dr. Castle, 257 Broadway, has used Sherman's Lozenges in his practice, for more than two years, and never knew them to fail.

Hon. B. B. Beardsley, Col. L. Clark, Joseph Haines, Esq. Professor Bingham, and the thousands who have used these Lozenges, can fully attest to their great and wonderful virtues.

The Hon. B. B. Beardsly thinks they have saved the life of one of his children. It had been a long time in a decline and was attended by the best physicians without any relief. His family doctor recommended Sherman's Worm Lozenges as the only hope; he did so and through the blessing of God his child is now well—an other living evidence of their wonderful virtues. Mr. B. says no family should be without them.

More than 2,000 certificates might be added of their truly wonderful properties.

Prepared by A. Sherman, M. D.
106 *Nassau st. New York.*

A supply of these valuable Worm Lozenges, just received by W. H. Harrison & co., only agent for Cincinnati.

☞Price only 25 cts. per box.☜